

THE HISTORY OF AHMADIYYA MUSLIM JAMA'AT

IN

NIGERIA



PREFACE

There have been numerous historical and descriptive accounts of Ahmadiyya by Western or Oriental authors as well as other local writers. Notwithstanding their interest, scholarship and diligent research, their works on the subject matter are tinted understandably by prejudice and narrow perception or inadequate knowledge of the socio-political and religious background and established principles and objectives of Ahmadiyya Movement-in-Islam. Some of the writers could be sympathetic while others could be hostile. So their historical accounts or analysis of Ahmadiyya are bound to suffer significant deficiencies and could in fact be misleading. The present work is part of a historical account by the Ahmadiyya *Jama'at* (community) themselves, not by outsiders or those who seceded from the worldwide community.

It represents the Nigeria's Jama't reports compiled from the returns and submissions of the whole Nigerian Ahmadiyya community.

Several attempts have been made in the past, especially during the centenary celebration (1989) to write the history of Ahmadiyya in Nigeria. However, with the centenary celebration of Khilafat-i-Masih, (1908-2008 and the Centenary Ahmadiyya Nigeria in 2016) a compiled work on the history of Ahmadiyya Nigeria becomes not only imperative but timely.

Our gratitude goes to all those Jama'at and individuals who have contributed in one way or the other to make this compilation a reality.

It is impossible to mention them one by one. May Allah the Appreciative and All-knowing reward them with abundance of good, particularly the first set of people who prepared the first draft.

Aknowledgement

Ahmadiyya history in Nigeria is divided into four major parts. Firstly, the social and religious conditions were examined prior to the introduction of Ahmadiyyat. Secondly, the circumstances that led to the entry of Ahmadiyya into Nigeria and immediate developments and impacts are discussed. Thirdly, the spread of Ahmadiyya to various parts of the country is taken in two stages: the history of branch missions established in the early period (first half of the 20th century), and the history of the establishment of later period missions. Fourthly, a number of chapters on general items are set forth. These include; for example, the educational and medical institutions established by Ahmadiyya Jama'at, the auxiliary organisations of the Jama'at, prominent personalities, the publications of the Jama'at and the early trials and the split as well as current developments.

This work is coming 26 years after the centenary thanksgiving celebration in 1989.

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CHAPTER ONE

WHAT IS AHMADIYYAT?

INTRODUCTION

Hazrat Mirza Ghulam Ahmad of Qadian, India (1835-1908) claimed to be the Promised Messiah and Imam Mahdi whose advent in the latter days had been prophesied in the Holy Qur'an and Hadith (Sayings) of Prophet Muhammad (peace and blessings of Allah be on him), as well as in the Scriptures of other great Faiths. A prolific and inspiring writer, he put together more than 80 books to expound Islamic religious teachings and verities and in defence of the beauty of the unadulterated Islam, of the magnificence, moral excellence and spiritual ascendancy of Muhammad, the perfect exemplar (peace and blessings of Allah be on him), and of the glorious and peerless Holy Qur'an, the perfect book of guidance. He was at the forefront of religious debates and a champion of Islam, prevailing against his religious adversaries intellectually and spiritually.

Hazrat Mirza Ghulam Ahmad made his claim in 1885 that Allah The Gracious of Almighty had commissioned him and appointed him in fulfilment of the prophesies regarding the second advent of the Messiah and Reformer of the latter days and had vouchsafed him with revelations for many years. Early in 1889 he started accepting pledges of loyalty ('Baiat') from would-be followers in accordance with the directive from Allah to establish and nurture a community of faithfuls in the true Islamic tradition.

That community came to be known as Ahmadiyya Movement-in-Islam. The name Ahmadiyya was derived from one of the Holy Prophet's attributes of ceaseless glorification and whole-hearted adoration of Allah which would be predominantly manifested during the time of the Promised Messiah, coming in the footsteps of the Holy Prophet Muhammad (peace and blessings of Allah be on him).

So on March 23, 1889 to be precise, the Ahmadiyya Muslim Community was born, and the name appears under different names according to geo-political situation of each country. It is Ahmadiyya Movement Association in others, and Ahmadiyya Muslim Jamaa't in other areas.

Consequently all over the world, on March 23 1989 the Ahmadiyya Muslim community all over the world celebrated 100 years of its existence. After a century, Ahmadiyya had made spectacular progress in the global spread and in number of its adherents. From a handful of followers in a small village in India in 1889, Ahmadiyya Muslim community has grown to over 10 million members and had spread to over 180 countries of the world. According to the scriptures and human experience, false prophets do not prosper and do not bring forth good fruits. The chequered history of Ahmadiyya is enough testimony for the truth of Hazrat Mirza Ghulam Ahmad.(as).

Ahmadiyya is a Movement or Sector Jamaat in Islam founded on March 23, 1889 by Hazrat Mirza Ghulam Ahmad (a.s.)¹ for the purpose of reforming the adulterated practices in Islam and restoring mankind to true religion of Islam and true faith in the Gracious Supreme Lord of all Creation. On the 23rd of March 1989, Ahmadiyya clocked 100 years.

Hazrat Mirza Ghulam Ahmad (a.s.) claimed to be the Grand Reformer of the latter days promised to mankind by all past prophets in general and the Holy Prophet Muhammad (peace and blessings of Allah be on him) in particular. Different names and titles have been used to describe the Promised Reformer: He has been called The Messiah son of Mary, the Promised Messiah, and Imam Mahdi (Guided Spiritual Leader). Hazrat Ahmad who had been receiving revelations for 16 years, claimed in 1885 that he had been commissioned by God Almighty for the spiritual reformation of mankind, and that his advent fulfilled the prophecies concerning the awaited Messiah, Mahdi. He published the conditions of initiation on 12th January 1889; he started the initiation of his followers on March 23rd, 1889.

Hazrat Mirza Ghulam Ahmad (a.s.) was born on Friday, February 13, 1835 in Qadian, then a small village in India. He was, however, of Persian descent. He was given to the study of the Holy Qur'an in seclusion and started receiving revelations around 1869, and increasingly thereafter.

He wrote many books that stirred the whole world. Initially, he was acclaimed as a champion of Muslims of Indian subcontinent through his epoch making work **Braheen-i-Ahmadiyya** published in 1880 in which he set forth the beauties of Qur'anic teachings, excellences of the Holy Prophet of Islam, and defended all the criticisms ever levelled against Islam, throwing a challenge to anyone to produce any similar work in defence of their religions. The book was described as the most excellent treatise ever written in the exposition of Islam and the Holy Qur'an. It came at a time when Muslims were generally very backward and unenlightened while Islam was the target of all foul attacks. Muslims were ashamed of identifying themselves with Islam and felt shy of defending the attacks on the religion by its enemies.

This is not too surprising, as Muslims had become generally corrupt in the practice of their religion. Islam had been severely adulterated by its supposed adherents and had been presented to the world as a violent, vulgar and primitive religion.

Hazrat Mirza Ghulam Ahmad thus wrote scores of books in the exposition of the beauties of the unadulterated Islam as propounded in the Holy Qur'an and as practised by the Holy Prophet Muhammad (peace and blessings of Allah be on him).

But when in 1885, Hazrat Mirza Ghulam Ahmad (a.s.) claimed to be the Promised Messiah and Imam Mahdi, the Muslims turned against him. Rather than be discouraged, he was the more determined knowing fully well that it was expected as prophesised that the Promised Messiah would be rejected by the scholars and learned ones of the religion in his second advent. An unusual phenomenon occurred before the close of the year 1885, in which Hazrat Mirza Ghulam Ahmad (a.s.) made his claims. This was the occurrence of shooting stars in unusually large numbers. This occurrence was in newspapers all over the world. Actually this is one of the signs of the appearance of messengers.

Explaining his claim, the Hazrat Sahib wrote a book titled "**Jesus in India**" to prove that the Messiah son of Mary(as) in his first advent had died a natural death after escaping the attempt to crucify him. The Messiah Jesus son of Mary(as) according to the book was actually put on the cross but as God had planned to rescue him, he did not actually die before he was brought down from the cross. Thereafter, he was able to migrate eastwards to another region (now Kashmir) where he met the lost tribes of Israel, lived with them to a ripe old age and died peacefully. The book adduced evidences from Christian and Muslim Scriptures, and from historical, cultural, and medical records. Given that Jesus son of Mary(as) had died, he asserted that the second advent of the Messiah could only be fulfilled by someone else to be born rather than by Jesus physically descending from heaven.

The new Messiah would come in the spirit and power of the past Messiah and would resemble the past Messiah in spiritual and moral qualities and would be charged with similar function of reforming the world spiritually and morally according to established law, to save mankind from impending catastrophe.

The interpretation of the Second Advent of the Messiah son of Mary(as) is similar to the interpretation given by Jesus himself concerning the second advent of Elijah which was fulfilled in John the Baptist² and not by Elijah descending physically from the sky as popularly expected. Hazrat Ahmad (a.s.) maintained that the world might not accept him immediately as with past prophets or Messiah, but “the third century shall not pass” before the whole world would realise that the Messiah had come and gone. At this third century, his teachings as propagated by the Ahmadiyya Muslim Jama’at in Islam shall prevail in the world; “a new heaven and a new earth” would have been established under the true Islamic dispensation. In the meantime the non-Ahmadi Muslims and Christians would keep waiting for the physical descent of the Messiah. After waiting for almost three centuries they would abandon the idea of his physical descent and would come to realise their error.

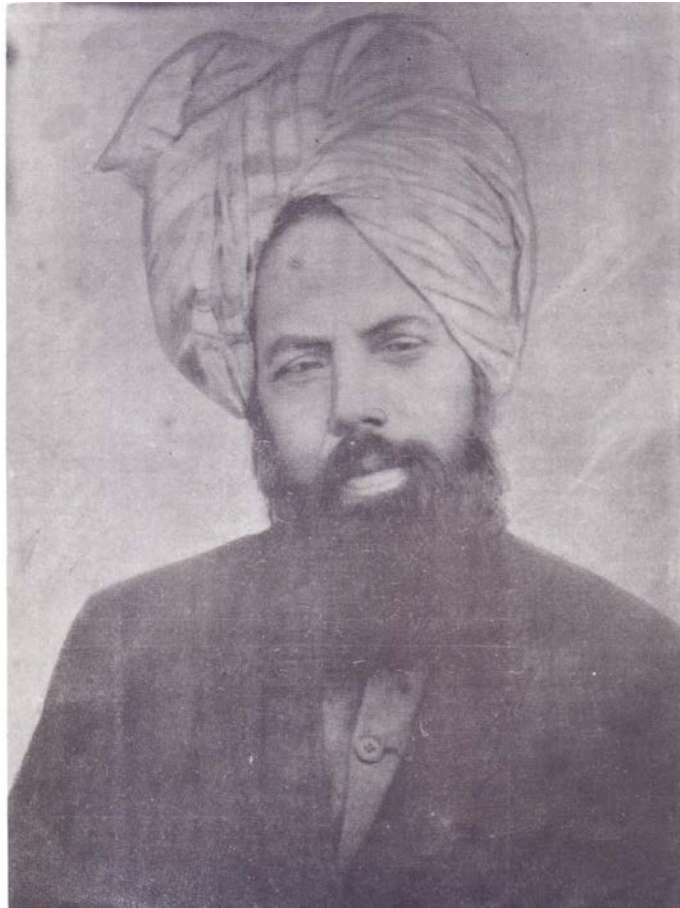
¹Alaihi salaam (or a.s. for short) means ‘On him be peace’.

The Ahmadiyya Muslim Community thus believes that the founder of their sect is the Promised Messiah and Imam Mahdi whose advent has become overdue according to the signs set forth in the Jewish, Christian, and Muslim Scriptures. According to the prophecies vouchsafed to the Promised Messiah (as), “much hostility shall come from the corrupt religious leaders to the followers of the Messiah. But all the hostility shall not frustrate the plan of God. Rather it shall be the source of their self-destruction, a means towards the expansion and victory of Ahmadiyya.”

It is also worth mentioning that the Promised Messiah had not come to create a new religion nor a new law. He has come to demonstrate the true faith and nurse righteousness in men, to establish the unadulterated Islam, to expound and reinterpret the Holy Qur'an, to remove the love of materialism from the hearts and replace it with the love of God, to unite mankind in the worship of one true God, the source of all Beauty and Grace, and to suppress evil and establish the Kingdom of Heaven on Earth.

CLAIMS OF HAZRAT MIRZA GHULAM AHMAD IN THE LIGHT OF KHATAMAN- NABIYYIN

In the light of the above, the prophethood of the Promised Messiah is not inconsistent with the status of the Holy Prophet Muhammad as the Seal of Prophets (Khataman nabiyyin). The essence of the Seal of Prophets is that no prophet can come after Muhammad (s.a.w.)³ except within the dispensation of Muhammad (peace and blessings of Allah be on him) to minister unto the religion (Islam) perfected through him and teach the Everlasting Book (Holy Qur'an) revealed to him. Muhammad's dispensation is everlasting; the Holy Qur'an is also final and perfect law for mankind. Thus, a prophet that comes in the footsteps of Muhammad (s.a.w.), to represent Muhammad (s.a.w.), to follow the Sunnah (practice) of Muhammad (s.a.w.) does not violate Muhammad's Seal or Authority of Prophets (as).



Imam Mahdi - The Promised Messiah

The Promised Messiah (as) is a Prophet of Allah as repeatedly mentioned in the words of the Holy Prophet Muhammad (s.a.w.) himself (Sahih Muslim) concerning the Dajjal (anti-Christ) and Yajuj and Majuj (Gog and Magog) who shall be confronted by “Al Massihu Nabiyyullah” Massihu Isa bn Maryam (Prophet of Allah, Messiah Jesus son of Mary). The Promised Messiah explained that prophets may come but they will be non-law-bearing ones and must be servants, representatives or vicegerents of Muhammad (s.a.w.). In particular, the Promised Messiah and Mahdi (a.s.) has been described as the Khalifa (Vicegerent of God Almighty by the Holy Prophet Muhammad (s.a.w.)). There will be no law-bearing prophets after Muhammad (s.a.w.) nor prophets independent of Muhammad (s.a.w.). For ever, the slogan of Islam shall remain **Laa ilaha illa Allah Muhammadur-Rasuulullah** (i.e. there is no deity deserving of worship except Allah; Muhammad (s.a.w.) is the Messenger of Allah). In that wise, Muhammad (s.a.w.) is ever the Messenger of Allah – any other messenger (rasul) or prophet (nabiy) merely assists Muhammad (s.a.w.). The status of prophethood is top spiritual blessing which may be conferred on anyone that Allah may choose (Qur'an 4:70-71; 7:35-36).

The allegation against Ahmadiyya Community by other Muslims that they have committed the abominable crime of believing in another prophet after Muhammad (s.a.w.) is therefore borne out of mischief or ignorance. Hazrat Aisha (wife of the Holy Prophet), one of the most learned, advised the companions not to describe the Holy Prophet as the last of the Prophets but rather as the Seal of Prophets stated by the Holy Qur'an.

The Ahmadiyya interpretation of Khatamun-nabiyyin (Seal of Prophets) agrees with those of the greatest previous authorities in Islam. Among these authorities are top Mujaddiddin (Reformers) and scholars like Sheikh Muhyuddin Ibne Arabi, Maulana Jalaluddin Rumi, Imam Muhammad Tahir, Sheikh Ahmad Sarhindi, Shah Waliullah Muhaddith, Sayyad Abdul Qadir Jilani and many others. They all subscribed to non-law bearing prophethood after Muhammad (s.a.w.).

Given the assurances of Allah the Sublime and Almighty that the mission of the Promised Messiah(as) is bound to succeed, specifically that his message shall reach all the crannies of the earth, that he and his followers shall be directly protected by Allah Himself and shall triumph over all their opponents, that he shall have a large party of Islam, and that many people from all the Great Faiths shall accept his teachings.

³ s.a.w. in full means salallahu alaihi wassalam i.e. May Allah His shower his peace and blessings on him.

It is instructive to examine Ahmadiyya's progress after a hundred years of existence. The Promised Messiah was commissioned at the beginning of the 14th century of Islamic calendar just as the Messiah Jesus son of Mary (as) was raised 14 centuries after the law-bearing Prophet Moses (as). The time and the signs for the appearance of the Messiah was specified in the Scriptures of all great religions. These have been fulfilled since the latter half of the 19th century A.D. and at the beginning of the first half of the 20th century A.D. That period is the 14th century of Islamic calendar.

The Ahmadiyya Jama'at (community) known and registered in the headquarters as Sadr Anjuman Ahmadiyya Qadian believes that the Messiah has come b in the fullness of the time; Ahmadiyya opponents believe the messiah is yet to come. Both have rights to their beliefs and there should be no cause for hostility. One great sign (see Dar Qutni) is that of the eclipse of the Sun and of the Moon to occur in the same month of Ramadhan which was uniquely reserved for the Promised Messiah. That sign occurred in Ramadhan, 1894 in eastern hemisphere and 1895 in the western hemisphere respectively, nine years after the claim of Hazrat Ahmad or five years after the initiation started.

But alas, the Ahmadiyya Muslim Jama'at has been undergoing all kinds of persecutions and religious intolerance, particularly from those who call themselves Muslims. For the observers, these persecutions should be fairly well known. Beside being killed, unjustly detained and jailed, their mosques and properties destroyed, members of the Ahmadiyya Muslim Jama'at have been declared non-Muslim minority in Pakistan, and in many Islamic countries. The consequence of this is to prevent them by force of law from praying in the Islamic way – bowing and prostrating before their Creator in Mosques, from offering greetings of peace, from bearing Muslim names and from performing pilgrimage to Mecca and Medina. Hundreds have been clamped into jail or killed for no offence other than that they practised Islam and proclaimed the **KALIMA**. Ahmadiyya as a champion of true Islam shall be glad to see the whole world practise Islam and proclaim **KALIMA**. A true Muslim cannot be so possessive of Islam that he becomes enraged seeing “non-Muslims” practising Islam.

However, after over hundred years of Ahmadiyya's march, trials and perseverance, the turn of the century had predictably witnessed a different era.

While we take stock and give thanks to ALLAH for our survival, Ahmadiyya is of the belief that it has come to stay and has entered another century, that has ushered in greater glory and triumph in Ahmadiyya Jama'at's efforts to bring mankind back to their Creator and ALLAH.

BELIEF HELD BY AHMADIES

(1) We believe that God exists; to ascribe to a belief in His existence is to affirm the most important truth; it is not to follow an illusion or superstition.

(2) We believe that God is One. He has no partner here nor in Heaven. Everything else is His creation, dependent on His help and sustenance. He is without son or daughter or father or mother or wife or brothers, Unique in His Oneness and in His individuality.

(3) We believe that God is Holy. Free from all defects and full of all perfections. There is no imperfection which may be found in Him, and no perfection which may not be found in Him. His power is unlimited. So is His knowledge. He encompasses everything and there is nothing which encompasses Him. He is the First and the Last, the Manifest and the Hidden, the Creature and Master of all creation. His control never failed in the past, nor is it failing at present, nor will it fail in the future. Free from death, He is the living, the Enduring. He suffers no defect or decay. His actions are willed, not forced or constrained. He rules over the world today as He ever ruled before. His attributes are eternal. His power always evident.

(4) We believe that angels are a part of God's creation. They follow the law laid down in the Quran – 'they do what they are commanded.' They have been created in His Wisdom for the discharge of determinate duties. Their existence is real and references to them in the Holy Book are not metaphorical. They depend on God in the same way as men or His other creatures. He is not dependent on them for the manifestation of His power. Had He willed, He would have created the universe without angels, but His perfect wisdom willed their creation, so angels came into being. God created light for the eye and bread for hunger. He created light and bread not because he was in need of them but because man was in need of them. The angels only manifest the Will and wisdom of God.

(5) We believe that God speaks to His chosen servants and reveals to them His purpose. Revelation from God descends in words. The recipient provides neither the meaning nor the words of revelation. Both come from Him. Revelation provides real sustenance for man. Man lives by it and through it man comes to have contact with God. The words, which embody a revelation of God, are unique in their power and majesty. No man can coin such words. They carry treasures of knowledge and wisdom. They are like a mine, the deeper you dig the more precious stones you get out of it. Indeed, a mine is nothing compared with revelation. Revelation is like a sea with a scented surface and a bed strewn with the most precious pearls. Those who turn to the surface, enjoy the fragrance of the surface, and those who dive deep find the pearls below. Revelation is of many kinds. Sometimes it consists of ordinances and laws, sometimes of exhortations. Sometimes it brings knowledge of the unseen, sometimes knowledge of spiritual truths. Sometimes it conveys the goodwill and approval of God, sometimes His disapproval and displeasure, sometimes His love and regard, sometimes warning and rebukes. Sometimes it teaches points in morals, sometimes His insight into secret evils. In short, our belief is that God communicates His Will to His servants. These communications vary with circumstance and the spiritual status of the recipient. Of all divine communications, the most perfect, the most complete and comprehensive is the Holy Quran. The laws laid down in the Holy Quran and spiritual guidance it contains are to last forever. They cannot be superseded by any future revelation or communication from God.

(6) We also believe that when darkness prevails in the world and human beings sink deep in sin and evil. When without the help of God it becomes difficult for them to release themselves from the hold of Satan, then out of His Mercy and Beneficence, God chooses from out of His own loving and loyal servants, those whom He charges with the duty to guide the world. God says, "And there are not a people but had had a warner." (The Holy Quran, 35:25). It means that God has sent His messengers to all peoples of the world. Their pure lives and perfect example ever serve as guides for other human beings. Through them God reveals His Will and purpose. Those who turn away from them degrade themselves. Those who turn to them earn the love of God. The doors of His blessings are opened to them. His Grace and Mercy descend on them. They become spiritual preceptor for generations to come and attain greatness in this world and the next.

(7) We also believe that divine messengers, who in the past have helped mankind out of darkness and evil. Have belonged to different levels of spiritual greatness and have fulfilled in different degrees the divine purpose which determined their advent. The greatest of them was the Holy Prophet (on whom be peace and the blessing of God). God described him as "the chief of men, a messenger unto all mankind."

CHAPTER TWO

NIGERIA'S SOCIAL AND HISTORICAL BACKGROUND

Nigeria got her independence on Saturday, October, 1960 from Great Britain (1842-1960). The country came under civilian rule based upon the Westminster Parliamentary System. In 1963, the country became a republic with a non-executive President and Executive Prime Minister.

The country then had three regions: Eastern, Western and Northern, each with its own Premier. Later Mid-Western Region was carved out of the Western Region. Ibo (or Igbo) are predominant in the East, Yoruba in the West and Hausa/Fulani in the North. The Mid-Western Region was occupied by the Edos, Ijaws, and Itshekiri among other smaller ethnic groups.

In 1966, series of political crisis led to the first military coup and eventually culminated in civil war between July 1967 and January 1970, during which the afflicted and aggrieved people of Eastern Region led by Ibos attempted to secede. During this era, the Military Regime of General Yakubu Gowon created twelve states out of Nigeria before the internecine war in order to forestall regional tendencies towards secession.

General Gowon had the opportunity to meet the then Supreme Head of Ahmadiyya, Hazrat Hafiz Nasir Ahmad (3rd Khalifa) during his visit to Nigeria in 1970. He blessed him and gave him wise counsel and also prayed for the Nation. He however lost power in 1975 on Sunday, July 29 in a bloodless coup to another Military Regime headed by General Murtala Ramat Muhammad. General Murtala Muhammad before he was assassinated on Friday, February 13, 1976, increased the number of states to 19.

Recently the number had been increased to 36 with a central portion Abuja set aside as Federal Capital Territory. Lagos on the South West coast had been the Capital City. Of the 36 states, ten came from the Ibo dominated East, eight from the Yoruba dominated West and sixteen from the Hausa/Fulani dominated North and two from the minority groups. The creation of so many states allow minority ethnic groups to have their own states and so free them from regional domination by the dominant tribal groups. Almost half of the States belong to the minority tribes. This has reduced the influence of the majority tribes.

Nigeria has since 1999 being on Presidential civilian system with all its democratic benefits for all.

The economy of Nigeria is closely bound with its geography. A tropical land on the East Coast of West Africa, Nigeria has an area of 924,000 sq.Km. It has about 960 Km coastline in the southern boundary, the longest east-west distance is 767 Km and the longest north-south distance is 1,605 Km (*Annual Abstracts of Statistics 1985*). This vast area has diverse vegetation and geology from savannah to rainforest and swamp, with many rivers, creeks and lakes, small and big.

Two major navigable rivers of Niger in the West and Benue in the East divide the country into three, North, West and East. The rivers form a confluence at the Middle belt before jointly flowing into the Atlantic Ocean with several estuaries in the Delta Region of Central South-end.

The rainy south is most suitable for a large variety of tropical crops from root crops to palm trees and is full of deciduous forest that supplies large quantities of timber. The relatively arid North produces grain and non-tree cash crops and livestock while the middle belt is mostly endowed with arable land and produces the largest quantities of a large variety of staple food crops and vegetables.

The geological diversity means also a large variety of minerals fairly well spread except for the concentration of crude petroleum in some southern states and along coastal regions. Minerals of commercial importance include tin, bauxite, coal, natural gas and most importantly petroleum.

The country is used to be an agrarian economy predominantly agricultural with peasant farmers producing about 90 per cent of agricultural output and employing up to 70 per cent of the population. But with the discovery of oil over 80 per cent of the National income comes from petroleum based resources, thereby relegating agriculture to the background. Other major economic activities include trade, transportation, arts and crafts and construction.

Modern manufacturing activities are concentrated in the South-Western States, particularly in metropolitan Lagos and its immediate environs.

The country has a large population estimated at over 140 million in 2007 and still growing rapidly. There is a very rapid rural urban migration, which threatens to choke the cities. The North has less population concentration or density, but much more vast territory.

In religious affairs, the Hausa/Fulani in the Northern States are predominantly Muslims. The Yoruba in the West seem to be fairly equally divided among Christians and Muslims, while traditional religious groups constitute minority groups. In the East, Christians and traditional African worship predominate.

The gateways to Nigeria are the Lagos air and seaports, as well as International airports in Abuja, Kano and Port Harcourt, through which foreigners enter the country.

In spite of the abundant natural, human and capital resources and the consequent immense foreign exchange earnings, Nigerian economy has not been able to sustain appreciable growth. The national income of Nigeria was able to grow at about 6 per cent per annum between 1960 and 1972/73. Since the late 1970's the economy had been experiencing decline so much so that foreign debt, poverty, unemployment, inflation and criminality assumed alarming proportions. Prices of food have become prohibitive and graduate unemployment had worsened the unemployment situation.

Agricultural output had been declining since 1973 and food imports had been soaring. Despite all efforts to revitalise agriculture, and the enormous funds supposedly invested in the sector, agriculture continues to be ailing. The nation is seriously threatened with famine.

The country's woes have been compounded because of inefficient power supply and insincerity of the political class. The result is bad leadership.

What is more, inequality is widening – the rich becoming richer and the poor becoming poorer. All these threaten political stability.

The manufacturing sector is heavily dependent upon imported inputs, capital and technology. The dominant industrial firms are largely foreign controlled and monopolistic or oligopolistic in structure. It is a seller's market. All these affect the capacity of the economy for a self-reliant development.

The prognosis of such an economy is bleak more so when the majority of the citizens are not patriotic, honest or dedicated. Nigeria requires honest and competent leadership who will be dedicated to the welfare of the generality of the people in order to promote political stability and unity of purpose of the country. Such leaders must be prepared to inspire the followership with exemplary discipline, integrity and spirit of self-sacrifice.

These qualities are expected from God-fearing people. But alas, despite the fact that most Nigerians are religious and either goes to mosque or church for worship, morality is at its lowest ebb. Thus, religious practice in Nigeria has become devoid of piety, purity and patriotism. Consequently, there is need for a new spirit through moral and spiritual regeneration. Ahmadiyya Muslim Jama'at is looking forward actively and hopefully to this regeneration. Its activities are consciously directed towards achieving moral, intellectual and spiritual reformation for the welfare of humanity in general. May Allah help us. (Aameen)



CHAPTER THREE

CONDITIONS OF MUSLIMS BEFORE AHMADIYYAT

EDUCATION

Muslims were very backward in Western Education before Ahmadiyya came to Nigeria. This was because Western Education at that time was in the hands of the Christian Missionaries. Under 10% of the children that went to the schools in the Southern parts of Nigeria were Muslims. These Christian schools were supported with Government aids. Muslim parents were averse to sending their children to schools because of the fear that the children would be converted into Christianity. Indeed, Muslim children had to accept Christianity or adopt Christian names before they could gain admission into Christian schools. Secondly; Muslim parents were comparatively poorer than their Christian counterpart and therefore could not maintain their children in the schools. They preferred their children to work and earn some income for the family to going school.

In Arabic and Islamic Education, their knowledge could not stand the test of time, though they had strong faith, knew and observed the rules of Islamic injunctions, in the way they understood. They made enormous sacrifices to raise the standard of Arabic and orthodox Islamic knowledge.

In 1896, the Government of the Colony of Lagos established a school freely for the Muslims to attract children to schools because majority of the Muslim parents felt reluctant to send their children to Christian schools.

The first school ever established by a Muslim community in Nigeria was Taalim-ul-Islam Muslim School established at Elegbeta in Lagos Island in 1922 by the Ahmadiyya Muslim Jama'at. From then on, Ahmadiyya Muslim Jama'at made every effort to encourage the Muslims to pursue Western Education. It would be of interest to assert that the first Nigerian Muslim Lawyers⁴ and Doctors⁵ were foremost members of the Ahmadiyya Muslim Jama'at. Due to the efforts of the Ahmadiyya Muslim Jama'at Nigerian Muslims with Western Education were proud to maintain that they were Muslims, while previously Nigerian Muslims with Western Education were ashamed to identify themselves as Muslims before their Christian counterparts. Some even adopted Christian names⁶ alongside their Muslim names while others christianised⁷ their Muslim names.



First Muslim School in Nigeria- Talim-ul Islam Primary School ,Elegbeta,Lagos,1922.

The Ahmadiyya Muslim Jamaat was a member of council of Muslim Schools Proprietors. At 25th July, 2002, the sum of One million Naira had been contributed towards the establishment of muslim international school, Iwo, Osun State, in conjunction with other notable Islamic organisations.

In the Northern part of Nigeria, the Muslim were advanced in Arabic Language and orthodox Islamic Education. They applied Islamic rules to their day-to-day life. Sharia Courts were well established to administer Islamic Laws and highly learned Qadis manned the Courts. They had Arabic Higher Institutions of learning.

The learned used Arabic language in communications and in keeping their records. They also used Arabic characters in writing in their local languages. Owing to the fear that their children might be converted to Christianity they were also averse to Western Education.

For that reason and the fact that the Northern part of Nigeria was predominantly Muslim, they lagged far behind the South in Western Education and Western Civilization.

⁴The first Muslim Lawyers were Alhaji Muhammad Lawal Basil Augusto and Alhaji Jibril Martin, both of them were Ahmadi Muslims.



First Muslim Lawyers: Jibril Martin



Muhammad Basil Augusto

⁵The First Muslim Doctor was Doctor Abdul Hamid Saka Tinubu born Ahmadi.



First Muslim Medical Doctor

Then followed by Doctor Abubakar Ibiyinka Olorunnimbe, a non-Ahmadi Muslim. Another early Ahmadi Muslim Doctor was Doctor Folorunsho Salawu.

⁶e.g. Kessington Momoh.

SOCIAL

Muslims generally were poorer and much less formally educated than the Christians, having much greater percentage of illiterates among them more especially in the 20's to the 60's. Muslims especially in the southern part that had been most penetrated by Western education occupied a much lower status than the Christians generally. Their inferior social status was due to their relative economic disadvantage and relative lack of participation in government administration. This was due partly to their lack of Western Education that could endow them with economically rewarding industrial skills and ability to communicate effectively and confidently in English the Language of the colonialists. It was also due to the fact that the colonialists were Christians whose culture could not be assimilated by Muslims. There was thus much closer economic, social, cultural and spiritual affinity between the Christians and the colonialists who controlled the economy and the government. This naturally gave the Christians a much higher status. In the appointment of indigenes to political offices and to government civil service, as well as in the employment by private-sector companies and institutions, the Christians had the upper hand. This in turn gave them further economic and political empowerment.

Muslims on the other hand, having little or no formal (Western) education were mostly given the lower grades of jobs such as messengers, drivers, cleaners, gardeners and night guards. Illiteracy, poverty and low social status seemed to be the characteristics of Muslims so much so that the few educated ones among them were ashamed to identify themselves as Muslims in the society. They were thus easily converted to Christianity or made to abandon Islam and then behave as Christians.

In the Northern part of Nigeria however, the situation was somewhat different. The Muslims formed the majority of the population. Christians and pagans were a very small minority. The royal families, the learned and the wealthy that enjoyed the highest status were Muslims. They wielded enormous political power and were greatly respected by the generality of the people. The few Christians and pagans occupied a lower status than the Muslim. Thus the Northern Muslim were proud and felt no sense of inferiority vis-à-vis the non-Muslims although the average Muslim were economically less placed than the average Christians. (Seeing the shaky and apologetic attitude of the Southern Muslims, the northern Muslims had little respect for their southern brothers).

SPIRITUAL

The Muslims had greatly lost the spirit of Islam. They read the Holy Qur'an and other Islamic Books, but they did not understand the true meanings. Many of them believed that it was a taboo to translate the Holy Qur'an except during the month of Ramadhan when the Tafsir by Jalalain were read and translated. Many innovations had crept into Islam, some of them from Christian influence and others from the pagan influence. Though they believed in one Allah, yet their faith in Him was weak. They had more faith in amulets. In all their doings they wrote verses of the Holy Qur'an, tied to their necks and waists and hung in their shops etc. Many of the statements in the Holy Qur'an which possess deep spiritual connotations were taken to be literal.

Some of their beliefs were absurd. Most of the learned Ulemah created religious ceremonies to earn their livelihood. For example if someone dies, on the day of burial, on the third day, on the seventh day and on the fortieth day the relatives would cook a lot of food and distribute the food, money etc. to the Ulema believing that it would be a ransom for the dead. In one word the Ulema had commercialised religion. For example, they made it a profession to pray for people to solve their problems. They prepared charms and amulets at exorbitant prices and indulged in divination. They fought in the public over material benefits, and threatened one another with affliction and death through their so called spiritual powers.

In short their arguments were unreasonable that they could not withstand the Christians or pagans in any religious controversies. The state of the Muslims at that time was the practical fulfilment of the prophecy of the Holy Prophet Muhammad (s.a.w.) when he said that “a time would come when nothing would remain of Islam except its name and nothing of the Holy Qur'an except its writing, their mosques will be full of worshippers but they would be devoid of guidance. Their learned ones would be the worst creatures under the canopy of heaven. They will stir up mischiefs, and the mischiefs would return to them.”

Many Muslims then did not treat their wives very kindly; they greatly neglected their maintenance and overburdened them with hardship and labour in the early 20's up to late 50's.

GENERAL

Muslims quite realised their position in the society and they knew that they occupied low status, but they usually satisfied themselves with the belief that the hereafter was for them, and that the unbelievers who enjoyed high and comfortable positions were enjoying their own paradise in this world and in the hereafter would suffer for their unbelief. However, they were anxiously expecting the appearance of Imam Mahdi who would come and fight the unbelievers with the sword and convert them to Islam or kill anyone who refused to be a Muslim. They believed that Imam Mahdi would raise their status above those of the unbelievers by making them rich by distributing wealth to them, putting them into the position of power and knowledge.

Furthermore, it was the believe of non Ahmadi Muslims that when Imam Mahdi comes , he would literally kill swines, break the cross, and kill the Dajjal(anti Christ).

In the Northern parts of the country, where the population was mainly Muslims, the rulers enjoyed high and honourable status, and were extremely respected by their subjects. They were highly educated in Arabic language and the Islamic reforms of Sheikh Uthmsn Dan Fodio (as) Knowledge. Nevertheless the generality of the Muslims were poor and the impact of the Jihad of Sheikh Uthman Dan Fodio was felt.

It must be pointed out here that the Fulani- Hausa of the north believed that with the beginning of the thirteenth Islamic Century, there were expectations of a mujaddid (reformer) and after him the Mahdi and the subsequent end of the world. (Infaq al- Mansuh, P.91). It was further believed that there were prophecies foretelling the advent of Sheikh. (IM pp.29, 30) and the Sheikh himself believed he was the last mujaddid.

Politically, Nigeria was under Colonial rule. Nigerians who participated in legislation were the few selected to the Legislative Council. Until 1940, when Alhaji Jibril Martin became a member, all the other members were Christians. Alhaji Jibril Martin who became the only Muslim member was an Ahmadi Muslim.

⁷ e.g. Jimmy from Jimoh; Wahabson from Wahab

CHAPTER FOUR

HOW AHMADIYYA WAS INTRODUCED INTO NIGERIA

There are several (but not contradictory) versions of how Ahmadiyya became introduced and established in Nigeria. One account had it that one school teacher, called Hamid, as far back as 1913 stumbled on the address of Ahmadiyya Movement Qadian through which a periodical publication of Ahmadiyya **“The Review of Religions”** was obtained by him. This publication was shown to some other young enlightened Muslims who formed themselves into a body and started communicating Qadian. Thus the Nigerian pioneer members of Ahmadiyya Movement in Islam were thought to have originated this way.

Alligning with the 1914 group, Alhaji Imran Adewuyi Onibudo (one of the early converts) believed that Ahmadiyyat was introduced to Nigeria in 1914 as he claimed to have signed the baiat(oath of allegiance) in that year.

He first saw a copy of the **“Review of Religions”** in 1914 with Alhaji Junaid Yusuf Onitesubaa, the first Treasurer to the Nigerian Branch of Sadr Anjuman Ahmadiyya Qadian in January 1940. He could not however provide documentary evidence, independent of vAlhaji Muhammad Lawal Basil Augusto’s account rendered below.

The most well-known and documented account is that which linked the pioneering efforts of Alhaji Muhammad Lawal Basil Augusto with the formal establishment of the Nigerian Branch of Ahmadiyya Movement in Islam. According to this account, contact with Ahmadiyya Movement-in-Islam headquarters in Qadian, India started accidentally in 1914 when a liberal minded Christian Dr. Oguntola Odunmbaku alias (Orisha Sapara) visited England to spend his annual leave. Dr. O. Sapara was reported to have visited Alhaji Khawaja Kamalud-deen of the Woking Mosque, Surrey, England in connection with his planned training in Medicine.

Alhaji Augusto’s deep concern all the time was the upliftment of the status of Muslims through the promotion of Muslim education and enlightenment. He had before now established the Muslim Literary Society for the propagation of Islam and promotion of the understanding and status of Muslims, who were educationally and socially backward. He wrote to Alhaji Kamalud-deen to request for assistance for a graduate Muslim teacher for the Muslim school being established by him (Agusto). Alhaji Kamalud-deen could however not help directly but referred the request to India by publishing it in the Indian Muslim Review in 1915. As a result of this publication, the Ahmadiyya Movement in Islam Qadian wrote to Agusto promising to help by sending graduate teacher from Mauritania on the condition that the latter would be allowed to preach in the evenings.

Furthermore, various copies of Ahmadiyya literature especially the claims and teachings of Hazrat Ahmad were dispatched to Agusto who passed them also to other members of Muslim Literary Society. The Ahmadiyya interpretation of Mahdi’s Jihad as **Jihad of the ‘The Pen’** being the sure way to winning people’s hearts to Islam as opposed to the orthodox Ulama’s conception of a bloody Mahdi forcing people into Islam at the point of sword, was very appealing to the educated young Muslims of the Literary Society. Furthermore, the enlightened, logical, consistent and civilised manner in which the beauties of Islam were expounded and by which Islam was defended against its critics, could not but enchant the educated Muslims.

Those who were further convinced by the claim of Hazrat Ahmad (a.s.) as the Promised Messiah and Mahdi could no longer hide their conviction and faith. They openly declared their conviction among their colleagues, majority of who were carried along.

Consequently, the Muslim Literary Society literally transformed into the Nigerian Branch of Ahmadiyya Movement-in-Islam. The year was 1916 when 21 members signed the Baiat (oath of allegiance) forms, which were dispatched to Qadian, India. While it could be stated that the Ahmadiyya Jama'at was formally established in 1916, other accounts suggested that a small band of individuals had accepted Ahmadiyyat previously in 1914.

The 1914 version had the documentary support of Maulana Naseem Saifi the Amir of Ahmadiyya Nigeria and Chief Missionary of West Africa during 1947-1964 period. The 1916 group was better organised and well publicised and ultimately absorbed the 1914 group. This appears most likely as one realises that the 1916 group had a well-established base at No. 62 Bamgbose Street, Lagos Island belonging to Alhaji L.B. Augusto. Moreover, records of pioneer officers of the 1916 group exist. At the inauguration of the Ahmadiyya Movement-in-Islam, Nigerian Branch, pioneer officers were Alhaji Muhammad Lawal Basil Augusto, the Chief Missionary, Alfa Adam Idowu Yakub, the Chairman, Badamosi A. Fanimokun, the first General Secretary. After the death of Alfa Yakub in 1919, Alhaji Augusto became President.

Other pioneer members of the Jama'at in addition to the officers above, were Imam Kasumu Rufai Ajose, Alfa I.L. Durosinmi-Etti, Tijani Adele, Prince Musendiku B. Adele (who later became the Oba of Lagos), Yinusa Hameed, Imam Yushau Popoola Oyeshile Shodeinde, Muhammad Jimoh Abdus-Salam (alias "Selem"), Tijani Ariyo, L.A. Bada, Abdur-Raheem A. Smith, Alhaji Jibril Martins, N. Said, Abas Elegba, Alfa Ismaila Ayinde Shitta, Teacher Yunus, Junaid Yusuf, M. Imam Imoru of Mushin (Kanuri), B.B. Salami, B. Gbajabiamila, and Imran Adewusi Onibudo. Unfortunately many of them left the Jama'at during crisis period, and some remained loyal till their death.

A living and loyal pioneering among them was Alhaji Imran Adewusi Onibudo, an Octogenarian.

It is worth mentioning that Alhaji Augusto had to travel to England to study law, and had to relinquish the post of President to Jibril Martins. While in England, he further interacted with Alhaji Khawanja Kamalud-deen who was formerly an Ahmadi Muslim but had severed relationship with Ahmadiyya Jama'at owing to the internal crisis and split on the issue of the selection of the second Khalifa (successor) of the Promised Messiah. When Alhaji Augusto returned to Nigeria, he parted ways with Ahmadiyya Jama'at of Nigeria on the grounds of the internal crisis and the split.

Other accounts suggested that there were other reasons. One was that as a practising lawyer he might face difficulties in his professional practice if he associated himself with the severely persecuted Ahmadi Muslims. Also, there were some Ahmadiyya principles not agreeable with his orientation. Furthermore, the climate had changed and Ahmadiyya Jama'at had come under the control of other stalwarts like President Saka Tinubu and Imam M.B. Dabiri thus reducing the sphere of potential influence of Augusto. As a result, Alhaji Augusto founded another Muslim Organisation – Jamaatul Islamiyya of Nigeria of which he became the Life President.

LIST OF PEOPLE WHO SIGNED BAIAT IN SEPTEMBER 1916

1. Alhaji Chief Imam Muhammad Lawal Basil Augusto, President 1919/ 1920 and the First Muslim Lawyer for West Africa, Nigeria.
2. Imam Kasumu Rufai Ajose – An Islamic and Arabic Scholar, First Imam/ Missioner
3. Alfa Adam Idowu Yakub Of Isale Igangan. The First Chairman 1916to1919 and President 1920 to 1930
4. Alhaji Jubril Martins of 255 Igbosere Road. TheSecond Muslim Lawyer for West Africa, Nigeria.
5. Oba Musediku Buraimoh Adeniji Adele 11, Former General Secretary and later Oba Of Lagos October 1949- August 1964



Oba Musediku Buraimoh Adele 11

6. Imam Alhaji Yushau Popoola Oyeshile Shodeinde.(YPO). The First Tabligh (Preaching) Secretary.
7. Alfa Badmus A. Fanimokun, First General Secretary.
8. Sheikh Ismaila Ayinde Shitta Bey, A great Muslim and Arabic Scholar.
9. Alhaji Abdul Raheem Smith(MBE)
10. Alfa Abdul Rahaman Ashafa Balogun. Onetime General Secretary and Government Surveyor Of Idi Omo Isale Eko.
11. Alfa Muhammad Jimoh Abdul Salam, An erudite Muslim Preacher, scholar and a Produce Inspector.
12. Alfa Ahmad Tijani Adele, a Surveyor.
13. Alhaji Abbas Elegbaa
14. Alfa Booniyaminu Gbajabiamila, Agreat Muslim Teacher.
15. Alhaji Imran Adewuyi Onibudo
16. Imam Umar Kanuri Of Mushin
17. Alfa Baidu Babatunde Salami
18. Alfa Abdus Salami Ebun Agbabiaka , A Popular Police Officer
19. Alfa Muhammadu Shittu Ade John
20. Alfa Saka Lawole Ayeni
21. Alfa Muhammad Raji B. Ipaye

THE MUSLIM JUVENILE SOCIETY, 1916

1. Alhaji Jubril Martins



Pa Jubril Martin

2. Alfa Badmus A. Fanimokun
3. Alhaji Abdul Raheem Smith(MBE
4. Alfa Booniyaminu Gbajabiamila
5. Alfa Muhammad Bello Lawal
6. Alfa Ashafa Tijani Of Martins Street
7. Alfa Bisiriyu Kisu
8. Alfa Hamzat Adio Subair
9. Alfa Sulaiman Wilson Shonibare

THE MUSLIM LITERARY SOCIETY 1916

The members of the Muslim Literary Society were;

1. Alhaji Imam Muhammad Lawal Basil Augusto



Pa Basil Augusto



2. Alfa Adamu Idowu Yaakub

3. Alfa Kasumu Rufai Ajose
4. Alfa Abdur-Rahaman Ashafa Balogun
5. Alfa Abbas Elegbaa
6. Alfa Yunus Hammed
7. Alfa Ahmad Tijani Adele
8. Alfa Nurud-deen S'aeed
9. Alfa Lawal Bada
10. Alfa Muhammad Raji B. Ipaye

Coming Of Expatriate Missionary

During the absence of Alhaji Augusto (who was in England) and President Adam Idowu Yakubu, the Ahmadiyya Moverment-in-Islam Nigeria requested for an expatriate Missionary to be sent to them from the Headquarters in Qadian. This, they believed would make for faster progress because the presence of expatriates would have psychological impact on the people, as it was the case with Christian organisations.

The Nigerian Jama'at thus sent an application to the Markaz (Headquarters) requesting for an English-speaking preacher. The headquarters then sent the Venerable Maulana Abdur-Raheem Nayyar, an Indian of blessed memory. It was on Friday, April 8, 1921 that Maulana Nayyar arrived from Sault Pond Ghana, former Gold Coast. He was accommodated at No. 255 Igboere Road, residence of the then President Jibril Martins.



Alhaj Maulana Abdur Raheem Nayyar, (razi Allahu anhu)
the first Ahmadiyya Missionary in Nigeria.
(May 1922 - January 1923)

His voyage cost from Ghana was raised by women members of the Jamaat from Nigeria.

On his arrival, Maulana Nayyar first requested to meet the Head of all Muslims. So he was taken to the Central Mosque where he offered some rakats of Nafilah. Then, he told the leaders of the Muslims that all he had brought was the Holy Qur'an. They told him to go to the Ahlil'Qur'an sect (Alalukurani in the native language). That sect claims to hold strictly to the Holy Qur'an and no more.

On reaching the Ahlil'Qur'an Central Mosque, Maulana Nayyar was very warmly received by the members. The members of the sect related that they were expecting him according to a vision vouchsafed to their late leader Alfa Ayanmo. According to the vision, the leader of the Ahlil'Qur'an sect was promised by the Promised Messiah and Mahdi that although he (Mahdi) would not personally visit this country but a great follower of his would come, reform, guide, elevate and strengthen the position of the Ahlil'Qur'an sect members with the Holy Qur'an in his hand. Whosoever would hearken to his voice would prosper but whosoever would not would perish. The Ahlil'Qur'an sect was overwhelmed with ecstasy on receiving Maulana Nayyar, at their mosque, who had come with the Holy Qur'an in his hand.

Without wasting time, the majority of the Ahlil'Qur'an sect members signed Baiat and accepted Ahmadiyyat. The first major congregation of the Ahmadi Muslims took place at The Ahlil'Qur'an mosque.

Maulana Nayyar worked indefatigably for the progress of Ahmadiyya. He was extremely popular and impressed the generality of the people with his wisdom and deep knowledge of Qur'an and Hadith.

CHAPTER FIVE

THE SPREAD OF AHMADIYYAT IN NIGERIA – EARLY PERIOD

1914 – 1921

This period was mainly a period of studying Ahmadiyyat through literature, communications between Nigeria and the Centre, of Organizing and forming the Jama'at.

Among the first members to sign the Baiat were Alhaji Imran Adewuyi Onibudo, Alhaji Muhammad Lawal, Basil Augusto, Musendiku Buraimoh Adeniyi Adele (who later became the Oba of Lagos 1949 – 1964), Kasumu Rufai Ajose, Adam Idowu Yakub, Jibril Martin, Ismail Ayinde Shitta-Bay, Muhammad Jimoh Bds-Salam, (often called Selem), Imam Yusau Popoola Oyesile Shodeinde, Alfa Umar Imam (a Kanuri) Tiamiyu Adeola Marquis, Bello Babatunde Salami, Junaid Yusuf Mashhod Danmola (Onitira).

Others are Abdur-Rahman Ashafa Balogun, Hamzat Adio Subair, Bisiriyu Disu, Lawal Makanju, Saka Tinubu, Abdul Karimu Tinubu, Landa Tinubu, Lamidi Tinubu, Abdus Salam, Ebun Agbabiaka and brothers, Gbadamosi A. Fanimokun, I.L. Durosinmi Etti, Tijani Adele, Tijani Ariyo, S.A. Alaka, Lawal A. Bada, Abdur Rahim A. Smith, Nurudeen Said, Abbass Elegba, Teacher Yunus Boonyaminu Gbajabiamila, Muazin Abdus Salam Dosu, Muhammad Shittu Ade John, Lawal Pedro, Yunus Hamid, Sulaiman Wilson Shonibare Saka Lawal Ayeni, Raji B. Ipaye Muhammad Bello Lawal (alias Akuuli) Abdus Salam Akerele, Liasu Akerele and Sanni Akerele.

The meeting place was Augusto's rented house NO.62 Bamgbose Street, Lagos Island, where Ahmadi literature from India formed an important part of the basis for the thinking and planning of the young educated Muslims.

This period was used mainly for consolidation of the membership, study of Islam through Ahmadiyya literature and planning for the progress of the Muslims: There was no evidence available to us to show that Ahmadiyya Jama'at spread beyond Lagos during this period. Many of the pioneers later deflected after the crisis that culminated in the split of 1940.

1921 – 1922

This was the period when the first expatriate Missionary Hazrat Maulana Abdur Rahim Nayyar came to spend a brief period in Nigeria. He was in Nigeria from April 1921 to July 1922. During this period Maulana Nayyar (r.a.)⁸ carried out such useful Tabligh activities that helped the strengthening of the Ahmadiyya Jama'at in Lagos and its spread to nearby areas. Among the places he visited outside Lagos were Ilorin, Zaria, Kano and Sokoto.

When he delivered a lecture at the Ahlil'Qur'an Mosque in 1921, the Ahlil'Qur'an Jama'at was so convinced that they decided to sign the Baiat and join Ahmadiyyat. The Ahlil'Qur'an Jama'at did actually with the Ahmadiyya Jama'at.

⁸ (r.a.) Radh Allahu Anhum – Meaning May God be pleased with him.

The easy conviction of the Ahlil'Qur'an Jama'at was principally due to the fact, that before the arrival of Maulana Nayyar (r.a.) the Imam of the Jama'at Alfa Ayanmo reported to them that he saw in a vision the Promised Messiah and Mahdi (a.s.) who promised him that though he might not personally visit this country, but a great follower of his would come to reform, guide, elevate and make stronger the position of the people and that whosoever would hearken to his voice with the Holy Qur'an in his hand would prosper, but whosoever would not would perish.

Hazrat Maulana Nayyar (r.a.) encouraged the Ahmadiyya Jama'at to acquire a piece of land and build their own school. He advised them to sacrifice a month's salary each for the building of the School. This School, Taalim-ul-Islam School was thus opened on Monday 4th September, 1922 about two months after the Maulana had left Nigeria.

During his tenure of office as the Amir and Missionary in charge of Nigeria, Ahmadiyya Muslim Jama'at was established in Ebute-Metta, Yaba and Epe in 1921.

1922-1932

This was the period during which the Nigerian Jama'at was left alone without an expatriate Missionary after Hazrat Maulana A.R. Nayyar (r.a) had left. The Jama'at had to take care of themselves. During this period the Ahmadiyya Jama'at spread to Agidingbi, Epe, Yaba, Ibadan, Ijede, Ota, Ebute-Metta, Omu-Ijebu and Ado-Odo. We now relate in turn historical accounts of the establishment of these missions.

YABA MISSION: 1921

Members of the Yaba Jama'at of the World Wide Ahmadiyya Muslim Jama'at, Nigeria Branch, had its off-shoot from Lagos Island as far back as 1921.

The following were some of the pioneers of the Yaba Jama'at: Pa J. A. Balogun, Pa S.O. Bakare, Pa B. I. Akodu, Pa S. A. Ibrahimoh, Pa Guard alli, Pa Y. P. O. Shodeinde and Pa H. O. Sanyaolu.

The above named were members of the then known Division two, comprising – Isale-eko, Isale-Gangan and Ereko areas of Lagos Island and Division here – Ebute Metta and Yaba before the split away in 1934.

After the split in 1934, it became very difficult for these few members to have meetings. The condition lingered on for years, until the re-birth of the present Yaba Jama'at in 1968 when Lagos Circuit Executive Commissioned Brother A. R. Ade Bakare, Assistant Secretary for Lagos Island Jama'at residing in Yaba to see that all members of the Jama'at resident in Yaba areas had regular meetings at the residence of the first President and one of the earliest and oldest member of the Jama'at, Late Pa S. O. Bakare of 40 Queen Street, Yaba.



Justice A. R. Bakare
Secretary for legal affairs

The Mission members became fully active as from 1972 with about 30 adult members. The officers of the Mission are: Alhaji Sanyaolu President, Alhaji A. F. F. A. Junaid – Financial Secretary, Brother A. R. Ade Bakare, Secretary and Bro. Shamsideen A. Ibraheem – Secretary Tabligh. As at that time, the strength of the Jama'at was 52, comprising 7 Ansar, 16 Lajna, 9 Khuddam, 6 Nasrat and 14 Atfalul Ahmadiyya.

AGIDINGBI MISSION: 1922

Ahmadiyyat was introduced to Agidingbi by Alhaji Imam Abu Bakar Yusuf who joined Ahmadiyyat at the hands of Alhaji Maulana Abdur-Raheem Nayyar in 1922. From this, it is inferred that Ahmadiyyat reached Agidingbi in 1922.

We were also informed that the first Ahmadiyya Mosque in Nigeria built outside Lagos Island was that at Agidingbi.



Ahmadiyya Mosque Agidingbin

The prominent early members of the Jama'at were the late Alhaji Imam A. B. Yusuf Eyebiokin and the late Papa Saka Adamu. They went through great difficulties to get the Jama'at established.

Alhaji A. B. Yusuf passed away in Median on 17th September, 1974 while performing pilgrimage.

The Jama'at suffered a lot of deprivations from the immediate and remote non-Ahmadi members of their families to make them renounce their faith in Ahmadiyyat. Nevertheless they remained firm to the cause of Ahmadiyyat. Imam A. B. Yusuf was once promised the status of Imam Ratibi of Agidingbi and environs around 1947 if he would renounce Ahmadiyyat but he declined the offer to the disappointment of the non-Ahmadis.

The present officials include Brother N. A. Yussuf, the Chairman, and brother M. A. S. Adigun, the Secretary.

EPE MISSION: 1922

Ahmadiyya Muslim mission was introduced to the people of Epe between 1921 and 1922 through the initiative of Alhaji Akodu who brought Maulana A. R. Nayyar in the company of other converts, Imam Ope and Alfa Ismail Ayinde Shitta, for the first time to Epe.

The first lecture took place in front of Kaka's house being the seat of learned Mallams and Quaranic Centre in the town. Most people were not satisfied with the Maulvi's lecture. They did not accept that the Mahdi has come. They became unruly and even threw stones at the Ahmadiyya delegation. Alfa Busari Egberongbe, Alfa Abdul Yekini Abaniwonda and others from among them insisted that the lecture should continue for they were satisfied with the way in which various questions put to the Ahmadiyya members were answered.

Another date was then fixed for the debate. Maulana Nayyar came from Lagos again to attend the debate. The people assembled in front of Bunofano's house at Oke-Balogun. Maulvi Nayyar started his lecture by sowing the hadiths relating to the advent of the Promised Messiah and Mahdi which were read to their hearing.

When the non-Ahmadi groups were asked to produce their own evidence, they brought out "Muwatta Imam Maliki" which did not relate to their argument. The Maulvi asked them to produce any evidence that contradicted his standpoint or the books he brought. They could not produce any such to back their own position.

As a result, Alfa. Y. S. Abaniwonda, Nofiu Biliaminu, Busari Egberongbe and others decided that they would sign the Baiat (Oath of Pledge to the Promised Messiah and Mahdi). Maulvi Nayyar was invited for further lecture by these men, but he sent Imam Ope to represent him. The men signed the Baiat when Imam Ope came and delivered lecture.

Alfa Shitta always comes to Epe to give lectures and to train the new members. Alfa Salem also contributed to the progress of Ahmadiyya in Epe. Alfa Y. S. Abaniwonda had become well trained that he used to lead the Jama'at in prayer and organised public lectures regularly. He was so successful in his preaching that the Jama'at gained upper hand among religious groups and the Jama'at increased in large numbers. The first mosque was built at Oke-Owode Street, Epe.

The jama'at preached freely in the town and extended missionary activities to neighbouring towns and villages like Iwopin, Omu, Ode-Omi, Ise, Ibjeu, Orimedu, Iji and also Ijebu-Ode. The Jama'at marched forward under the leadership of Alfa Yekini Abaniwonda, during the lifetime of A. G. Kuku, and later under Maulvi Janjuwa and missionary Jamiu J. Bada.

ZARIA MISSION: 1922

Although divergent opinions were expressed as to the exact date of establishing the Branch Mission in Zaria, it is however clear that the Mission was established in the early part of 1920's. Some said that it was established in 1922 during the visit of Maulana Abdur Raheem Nayyar.

The Nigerian Railway Corporation (NRC), with Zaria as a junction, played a supportive role for the early converts to Ahmadiyyat. There were many Yoruba workers some of who were Ahmadi Muslims who preached Ahmadiyya at Zaria. The few people that formed the Jama'at then were able to organise Arabic classes with Alhaji A. Q. Shinaba, Pa B. .M. Giwa and Alhaji Aminu as Arabic Teachers. They made the mosque a unique place for Islamic religious activities in Sabon Gari, Zaria at that time.

During the tenure of Maulvi F. R. Hakeem as the second Ahmadiyya Missionary to Nigeria from 1929 – 1933 and 1935 – reconcile date, he visited Zaria from time to time, his stay in Zaria further enhanced the Tabligh activities of

the Jama'at through the question and answer sessions and free distribution of pamphlets. His fascinating method of preaching won the sympathy of the late Alhaji Muhammadu Aminu, who later became the Emir of Zaria and his successor, the late Iyan Gari as well as Alhaji Saidu Zango and a host of other Hausa speaking elites. The Hausa speaking elites held Maulvi Hakeem in high esteem.

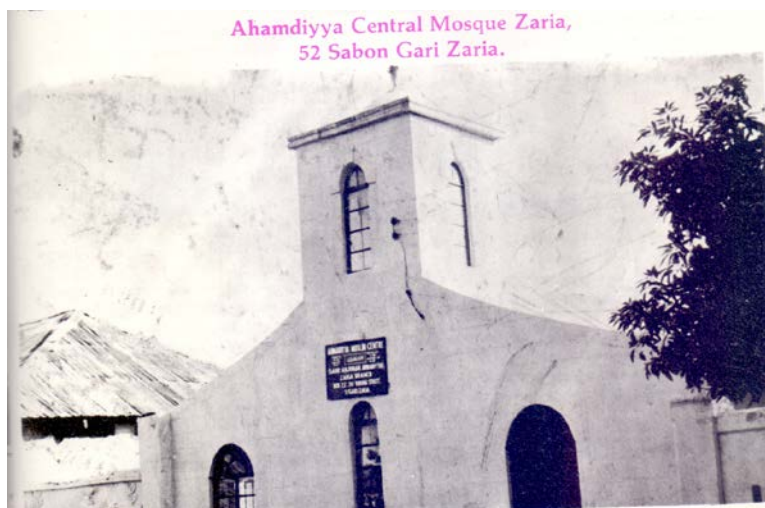
Maulvi Muhammad Afzal Qureshi who later arrived took off where Maulvi F.R. Hakeem left in 1946. He was made a resident Missionary based in the North between 1946 and 1951 and he shuttled between Zaria and Kano during the period. He was the only "Whiteman" riding on a bicycle with a galloping turban which always attracted the admiration of children who usually followed him for a long distance while he was on his way to the preaching venue.

He further improved upon the Quranic Classes and transformed it to a nerve centre of religious activities. Many children, Ahmadis and non-Ahmadis alike, benefited immensely from these classes.

Some of the early notable figures of the Jama'at were late Pa Ipaye, Pa Shonibare, Alfa Sanni, Alhaji Aminu (an Arabic Teacher), Pa Alimi Johnson, Pa O. Gbadamosi, Imam Al-Hassan Dankoli, Pa Anibaba, Pa Y. A. H. Akilapa.

In fact, some sources reported that the land for the Mosque at 50 Yoruba Street was donated by late Pa Shonibare during the tour of Maulana Nayyar to the North in 1922. It is also pertinent to mention the name of Alhaji Waheed Folawiyo (of Lagos) for his untiring efforts of spreading Ahmadiyya in Zaria particularly among Railway workers.

Other visiting Missionaries included Maulvi M. B. Shad, Maulvi M. A. Arif, Maulvi Rochandin, Alhaji Ibrahim Bichi and a host of other Central and Branch Missionaries. In succession to one another and after Maulvi Qureshi, Pa Sekoni became the Imam; Pa Sekoni hailed from Lagos. He was succeeded by Maulvi M. B. Shad, when Maulvi Shad left, Pa Sekoni again became the Imam till 1956. Imam Al-Hassan Dankoli the only Hausa member took over Imamship from 1956 to 1964 when he breathed his last.



Imam Anibaba later took over the mantle from 1964 to 1974. After his demise, Mualim D. A. Ghaniyu a new young Missionary took over as the new Imam and Branch Missionary for Zaria Mission. Mualim D. A. Ghaniyu was posted to Zaria in 1972.

DEVELOPMENT OF THE MOSQUE AND MISSION HOUSE

Although the exact date of the commencement and completion of the Mosque could not be ascertained, but it is clear that the Mosque was built and completed in the 1920's.

Despite the fact that all hands were on deck since 1972 to build a new Mosque/Mission House, it was not until 28 September, 1980, that the foundation stone was laid by Maulana Muhammad Ajmal Shahid, the then Amir of Nigeria. Prior to this, the mud building had been pulled down in preparation for the foundation laying which had been planned to coincide with Ansarullah 7th Ijtema between 27 and 28 September, 1980.

The foundation stone of the Mosque had earlier been blessed by the Khalifatul Massih III (r.a.) at Ilaro, during his visit to Nigeria in 1980. In March, 1986, Alhaji S. A. Gbadamosi took over the Chairmanship of the Building Committee from Alhaji A. Y. K. Balogun, who as the Branch Chairman of the Branch Mission felt that there should be division of labour.

Alhaji M. O. Salaam also became the Secretary of the Committee (for the second time). Before the take over by the new chairman most of the major parts of the Mosque project had been completed. At the time of writing, the work on the imposing new Mosque had been structurally completed as well as plastering of the frontage and inner walls.

The 4th Khalifa, Hazrat Tahir Ahmad blessed the foundation stone of the new Mission House during his visit to Nigeria at Kano on 16th February, 1988. The Missionary-in-Charge of the Branch Mission in person of Mualim D. A. Ghaniyu is housed in a temporary 3-room made of Zinc and Planks in the 1st floor of the New Mosque under construction.



The 4th khalifah Hazrat Tahir Ahmad on the launch of Zaria Mosque

At this juncture, it is pertinent to mention that, Zaria Jama'at also produced the first Ahmadiyya trained Hausa Missionary in person of Mualim Abdul Majid Dalil Minjibur. He was born on 6th May, 1962 at Minjibur in Kano State.

The said Missionary came to Zaria for enlisted into the Nigerian Army, but eventually could not be enlisted. Through the persuasion of Mualim D. A. Ghaniyu, he signed the Baiat and also became a Missionary.

Thus the Branch President in the person of Alhaji A. Y. K. Balogun took up the matter with the Headquarters for Missionary Training at Ilaro. He was admitted into the Jamia Ahmadiyya Ilaro on 3rd September, 1986 and completed his course on 29 June, 1988, with good passes and also excelled in Qaseeda reading. The numerical strength of the Jama'at is over 250 members.

KANO MISSION: 1922

The Ahmadiyya Muslim Mission in Kano had its foundation laid by Maulana Abdur-Raheem Nayyar of blessed memory in 1922. The few pioneer members in the Jama'at in the 1920's had eventually deserted the Jama'at. Those pioneers, who were able to endure trials and sustained the Jama'at till it waxed strong, came in 1930's.

Late Mr. K. Hanid, probably the first Chairman of the Mission in 1920's, and Mr. M. S. Akindele converted the erstwhile Funsho twin brothers who were to fly the flag of Ahmadiyya in Kano through thick and thin from its cradle to adulthood. Late Mr. K. Hanid unfortunately went with the seceders eventually. Mr. S. Akindele worked with the Railways in Kano with Mr. Hassan Taiye Funsho.

Through Mr. M. S. Akindele, Mr. Hassan funsho was introduced to Ahmadiyya. And through Mr. Hassan Taiye Funsho, his twin brother Hussein Kehinde was also introduced into Ahmadiyya. Mr. K. Hanid and Mr. M. S. Akindele jointly stepped up their preaching to the Funsho twin brothers who were soon converted.

Alhaji Hussein Kehinde Funsho who was also working in Kano with J. Allen & Co. was to become a major pillar of the Kano Mission for a long time before his return to his home town in Iagos. Other pioneer members were Imam Hassan Sadiq (a Sieera-Leonean), Pa Akiintayo and Pa Solomon, Alhaji Musadiqu Funsho (elder brother to Funsho twin brothers) and Mr. Balogun.

After the first Secretary of the Jama'at went with the Armed Forces to Burma, Bro. Hassan Taiye Funsho became the Secretary. After the transfer of Bro. Hassan Funsho, Alhaji Musadiqu Funsho the senior brother took over as a Secretary for some time. However, as Alhaji Musadiqu Funsho had little time for the Jama'at, being the Secretary to a produce buying company, his brother Alhaji Hussein Kehinde Funsho had to function as the Jama'at's Secretary.

Alhaji Hussein Funsho also had to combine the post of treasurer, as there was no suitable person to do it. He was also appointed to lead the Jama'at as the Imam because the incumbent Imam Hassan Sadiq had become too old and too weak for the job. There was another Sierra-Leonean Missionary who was the Imam before Imam Hassan Sadiq's time. The Missionary was posted to Eastern Nigeria.

Alhaji Hussein Funsho later became the Chairman. The erstwhile previous chairman Mr. K. Hanid had some misunderstanding with the Amir Maulvi F. R. Hakeem he was found to be disloyal until he eventually departed the Jama'at with the seceders. Maulvi Muhammad Afzal Qureshi (1946-51) was one of the earliest central Missionaries in Kano. He lived in the house of Alhaji H. K. Funsho because there was no Mission House then.

The early problem faced by the Jama'at was that they were like Christian organization, not allowed to preach in public places within the walled city. Preaching was restricted to the Mosque and private houses.

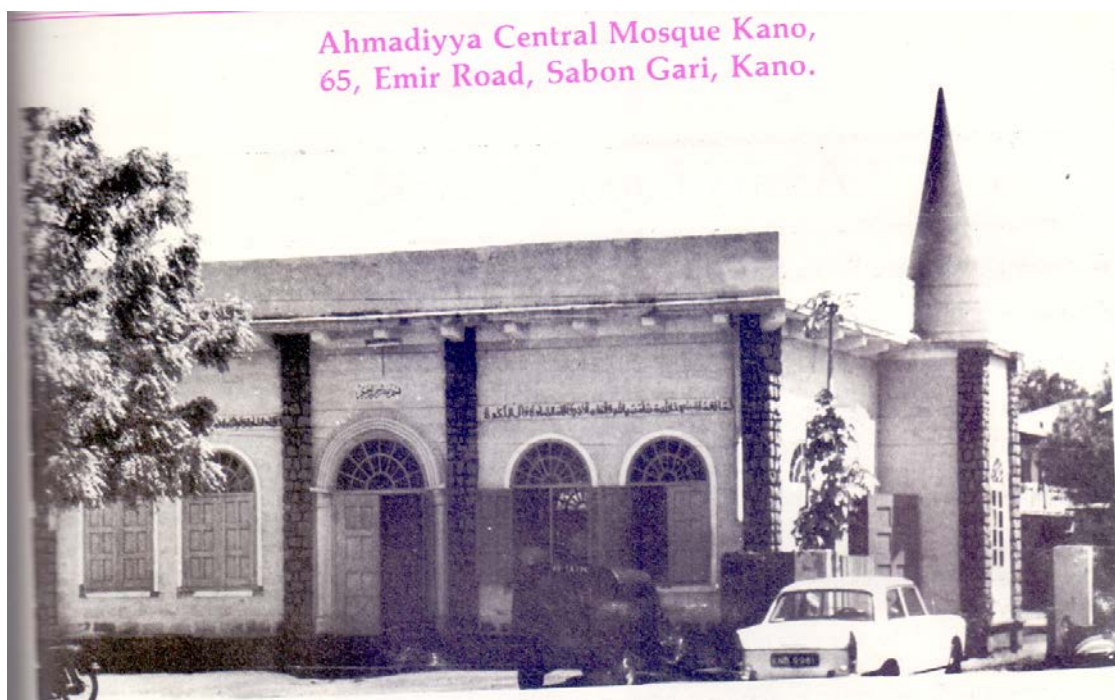
The progress of the Jama'at is linked with two plots of land on Emir Road graciously donated by the then Emir of Kano. A temporary mud-wall Mosque was first built on the land. Also the first Mission House was also built on a part of the land in the forties with a grant from the second Khalifah (r.a.).

The grant was handed over to the Chairman Alhaji Funsho by the Amir F.R.A. Hakeem. Manual labour was supplied voluntarily (wakar-amal) by members and Mr. Balogun a builder played a prominent role. It is remarkable that one staunch member of the Jama'at, Bro. Abdur Rasheed Salaudeen was converted in 1951 by Alhaji Funsho, after Bro. Salaudeen had spent one year with Alhaji Funsho as apprentice.

Other important personalities who were converted around that time include Alhaji Bamgbaiye, Mallam Nuhu from Ilorin, and Alhaji Giwa from Offa. Other prominent officers include Mr. Sadiq Akinyode (General Secretary) and Alhaji A. Alamutu (Financial Secretary) in the sixties. It was at first fairly difficult to convert Northern indigenes because of the interpretation of Khataman Nabiyyin and the predominance of the orthodox Muslims in the North.

But with the arduous preaching efforts of a Central Missionary, Maulvi Muhammad Bashir Shad, and with the conversion of active indigenes like Alhaji Ibbrahim, Mallam Maishanu and Mallam Bichi, as well as the two Haliru brothers from Bendel State, the Jama'at extended its preaching activities to some public places like cinema halls and were able to win indigenous converts.

In 1960, the Central Mosque building was started on the two plots of land on Emir Road. The Mosque was completed around 1962. Bro. Taiwo was very active in the building of the Mosque.



The Mission House started functioning as Clinic when in 1963 late Dr. Zia-ud-deen (r.a.) arrived in Kano. The Clinic became so popular that the whole Mission House had to be used for the clinic while the doctor moved to a rented apartment in Syrian quarters. The clinic further expanded and became a full-fledged hospital located in its own building on clud Road. Dr. Zia-ud-deen did such a marvellous work that the clinic/hospital made Ahmadiyya very popular in Kano. The Jama'at in Kano progressed immensely in the sixties and seventies and many important dignitaries could not join the Jama'at.

The Mission House has been raised to a storey building. Furthermore Ahmadiyya Secondary School has been established in Kano, thanks to the special moral support of the then Governor Audu Bako of blessed memory.

What is more, a major Street has been named Ahmadiyya lane by the people and recognised by the Local Government as such.

IBADAN MISSION: 1923

From available information, Ahmadiyya Movement in Islam was inaugurated in Ibadan City in the year 1923 under the Chairmanship of Brother Alabi of the District Officer's Office, Ibadan.

However, there is no information on how Ahmadiyyat came to Ibadan in 1923; but it is learnt that Imam Kasunmu Rufai Ajose, the Imam of the Ahmadiyya Movement in Lagos visited "Baale Shittu of Ibadan in 1923, and presumed that Brother Alabi might have accepted Ahmadiyyat from him.

As time went on, more people joined the Jama'at among whom were brothers A.A. Balogun, J. Bakare, A.G. Kassim, M.J. Bakare and Sulaiman Onikan.

Imam H.T. Dada of the Ahmadiyya Movement Idikan, Ibadan signed Baiat in Lagos in October 1926 and moved to Ibadan in November 1931 to become the Secretary of the Movement. Bro. Junaid Alao, a Ranger in the Forestry Department, though not the first Imam of the Ahmadiyya Movement in Ibadan, but he was the first educated indigenous Imam of the Movement.

When the rift started in 1934 within the Jama'at in Lagos the members in Ibadan remained loyal to the Khalifat, until 1942 when Bro. Salihudeen Tincous (Tijani) Oshodi were from Lagos to Ibadan on transfer (under A.G. Gotteschalk) and he won them all over to the side of Jibril Martins faction. Then and there was no known member of the Ahmadiyya Muslim Mission (the faction loyal to the Khalifa) in Ibadan until 1951.

In 1951, Alhaji A.O. Awoyiga, Imam A.L. Yusuf, Brothers D.O. Aborishade, S.O. Atanda and Abdur-Rahman Olasupo Ole later realised that they were not in the right Jama'at, so they opted out from the Jibril Martin's faction and appointed Brother Abdur Rahman Olasupo Oke as the Imam. Mr. Oke donated his house at Idikan as the pioneer Mosque to the new group. They sent for Maulana M.N. Naseem Saifi, the Amir and Missionary Incharge Ahmadiyya Muslim Jama'at, Nigeria to come up to Ibadan from Lagos and they signed the Baiat from him.

Later on brothers A.O. Kumaju and Issa Kadiri joined the five members in 1951. Since 1951 among the office bearers who worked relentlessly for the expansion of the Ibadan Jama'at were the late Imam R. Ola Oke, late Imam A.L. Yusuf, late Imam J.O. Biobaku, Imam L.A.O. Balogun who embraced Ahmadiyyat in Agege Lagos in 1944 Alhaji Awoyiga, the Patron and Alhaji R.A. Busari, the Circuit President.

The wives of the first five pioneer members who signed Baiat with their husbands at the same time were sisters R. Ola Oke, Mariamo Awoyiga, Aminatu Awoyiga, Atanda, Sister Yusuf alias Iya Tali and Sister Aborishade.

Afterwards, brothers S.A. Salako, Alayaki Alhaji Ajakaye signed Baiat between 1952 and 1953. Alhaji H.A. Falade signed in 1954 while Alhaji R.A. Busari (the then Circuit Chairman) signed in 1958. Alhaji Abdul Ganiy Ahmad signed Baiat in 1959 and Alhaji S.A. Balogun 1961, others are Bro. Y. Atobatele and Mutairu Adedeji signed the Baiat

Maullim J.J. Bada was posted to Ibadan as a Missionary on 10th January 1951. By the sheer grace of the Almighty Allah, the Mission has been expanding rapidly.

The first Mosque of the Ahmadiyya Muslim Mission was the temporary Mosque at Idikan built with planks on a piece of land denoted by Brother A.R. Ola Oke, the first Imam of the Jama'at. Previously, the Jama'at was using the Imam's house as the Mosque.

Between 1960 and 1980, Ibadan has 26 Mosques and 13 Madrassas. The Central Mosque being the one at Osoba Street, Oke-Ado, Ibadan declared open by Hazrat Hafiz Mirza Nasir Ahmad (Khalifatul Masih III (r.a.) on the 20th August 1980.

The mosques were divided into four "Mission" for administrative purpose, namely Apata Mission 1964, Odo-Ona Mission 1974, Aba-Alamu Mission 1976, and Olugbemi Mission 1976. As membership increased, Ibadan Mission was further spilled into 22 zones.

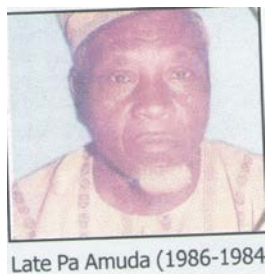
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|-----------------|------|--|
| 1. Oke-Ado | 1965 | |
| 2. Oranyan | 1962 | |
| 3. Oke-Seni | 1968 | |
| 4. Agbeni | 1968 | |
| 5. Oke-Oluokun | 1969 | |
| 6. Aremo | 1970 | |
| 7. Kobomoje | 1970 | Now Monatan Circuit |
| 8. Coca-cola | 1971 | Now Ibadan Circuit |
| 9. Agbokojo | 1972 | Now Ibadan Circuit |
| 10. Beere | 1974 | Now Ibadan Circuit |
| 11. Anfani | 1978 | Now Monatan Circuit |
| 12. Odinjo | 1978 | Now Ibadan Circuit |
| 13. Kunfayakun | 1978 | |
| 14. Kewulere | 1980 | |
| 15. Ashaka/Foko | 1981 | |
| 16. Sanyo | 1983 | Boluwaji Jama'at under monatan Circuit |
| 17. Ire-Akari | 1983 | |
| 18. Agbowo UI | 1983 | Under Monatan Circuit |
| 19. Ogberetioya | 1983 | Under Monatan Circuit |
| 20. Monatan | 1984 | |
| 21. Masfala | 1985 | |
| 22. Liberty | 1986 | Under Ibadan Circuit |

Apart from Ibadan and its environs, Ibadan spearheaded the creation of many other Missions some of which are Ijebu Igbo Mission (Ijebu Circuit) and Ila-Orangun (Ife Circuit), Esure (Ijebu Circuit), Ilase (Ife Circuit). There are five Fazl-I-Omar Ahmadiyya Schools established in 1955.

Insert Late Alhaji Busari and Imam L.A.Balogun



Alfa S.D.A. Ahmad



Late Pa Amuda (1986-1984)

The Ahmadiyya Hospital which was established at Agbongbon Street, Ibadan in 1975 was closed down in 1980.

Ibadan Mission has representatives in the prisoner Welfare Association created by the Government of Oyo State. The Mission donated cash regularly to the Association. The Khuddamul Ahmadiyya, Ibadan donates blood weekly to the Blood Bank to be used for the sick.

IJEDE MISSION: 1924

In the year 1924, Ahmadiyya Muslim Mission was established at Ijede, a small town near Ikorodu now in Lagos State. Notable among those who were instrumental to the introduction and establishment of the Mission at Ijede were Saka Giwa, Abdul Yekeen Alaga, Hassan Oyebanjo and Bisiriyu Akiri.

These humble fishermen with some of their apprentices were Azeez Olaleye, Bashiru Osho, Amisu Biya and Yusuf Osho. The founding fathers faced opposition not only from the orthodox Muslims but also from their own kith and kin. There was no Mosque initially and a private house of Mr. Hassan Oyebanji (idi-fruit) was being used as Mosque. Later on, the Jama'at moved to Itudesan ward where they built a Mosque.

In 1926, a Missionary was sent to Ijede from Lagos Headquarters of Ahmadiyya in the person of Alfa Alimi Buari Danmola was a Lagos socialite, an Arabic Scholar and a typist by profession who resigned to fully dedicate his life for Ahmadiyyat. He embraced Ahmadiyyat amidst great opposition in 1921.

Alfa Danmola worked hard with dedication and made Ijede Mission one of the earliest well-established branches of Ahmadiyya Jama'at. He did not limit his Missionary activities to Ijede, he also preached to surrounding areas including Ijebu-Ode. He was transferred to Otta where he later took ill. He died from the illness on August 8, 1965.

In 1938 during the great rift within the Ahmadiyya fold in Nigeria, the majority appeared to have followed the seceding group that retained the appellation of Ahmadiyya Movement while the minority that remained loyal to the Khalifah were driven out of the Mosque. The loyal group (as a branch of the International Ahmadiyya Jama'at) started using Muallim Danmola's house as Mosque until a new Mosque was built at the present time.

A new Imam was elected after the separation in the person of Abdul-Yakeen Alaga, a highly devoted Muslim and a founding father of the Jama'at at Ijede. He died in 1963 but his son, Alhaji Muslim Ayo Alaga who was a trained Missionary continued the Missionary efforts of his father. He served the Jama'at also as Imam. The Ahmadiyya Mission Ijede has been able to establish Arabic School for children and a bookshop and a Mission House and a Mosque. There are now three Missions within the town.

The current full time Missionary of the Mission is Alhaji Ali Muhammad who was converted to Ahmadiyya during the time of Maulvi F.I. Anweri more than 18years ago. He fought tirelessly and fearlessly to spread Ahmadiyya to all nooks and corners of Ijede and its surroundings powerful opposition.

From a humble beginning of a handful converts, Ahmadiyya Mission, Ijede now has a large following of about 30 percent of the Muslims in Ijede, and about ten Mosques. Ijede also had the honour of hosting two workshops on the

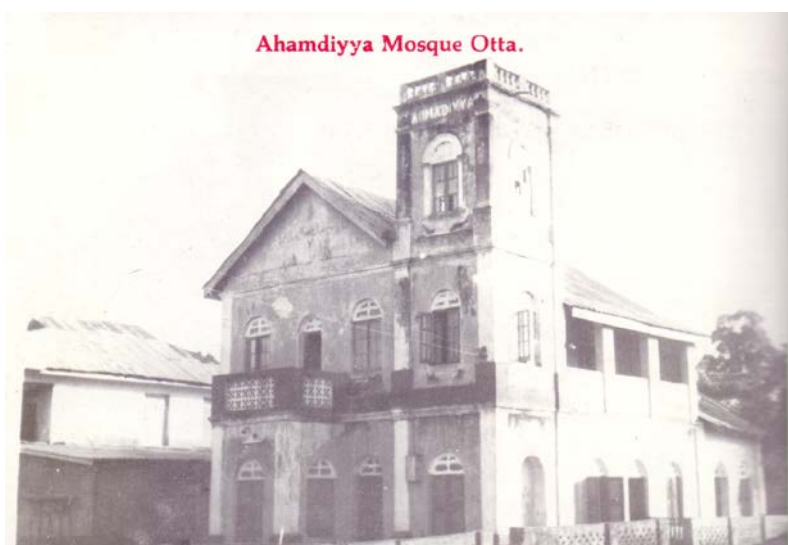
editing and compilation of Ahmadiyya History at the Sunmonu's Mansion. By 2000, the Jamaat now have seven zones covering Central zone, welcome zone, Mahmuud/Abule- Eko zone, Ilupeju, Agura, Oba Ajanaku/ Obetodun and Ipankan. The Jamaat President is Brother Abdul Yakeen Kabiru Alaga. The resident Missionary is Missionary Saheed Mikail Falade.

OTTA MISSION: 1926

Ahmadiyyat came to Otta in 1926 when Alfa B.O. Salihu Bello an Ahmadi Muslim who was a bricklayer come to settle there from Lagos in 1926. He established Islamic and Arabic classes where he taught the people the Qur'an and Islam. He also preached Ahmadiyyat to them.

The pupils used to pray behind him, and some of them signed the Baiat from him. Thus, a Jama'at of Ahmadiyya was created at Otta. When the members grew to about seven or nine, they decided to hold Juma' Ahmadiyya prayer in the house of the grandfather of Aziz Adalemo.

When Alfa A.S. Shitta arrived in 1934, he advised them to be calling the **Azan** before the prayers. Thus the house served as the first Friday Mosque for Ahmadiyya Jama'at at Otta.



In 1934, the non-Ahmadi Muslims sent a petition to the Oba and his Chiefs against Alfa B.O. Salihu that it was forbidden by Islam to have more than one Friday Mosque in a town, and that it would lead to the death of the Oba. When Alfa B.O. Salihu defended himself the Oba and his chiefs gave approval to the Jama'at to preach and have their Friday Mosques. Alfa Salihu asked the Oba for a piece of land for the Jama'at to build a Mission House and a Mosque. The Oba gave them land at Ipate-Ilata where they built a Mosque and a Mission House from 1937 – 1948. Alfa Danmola and Alfa Shitta visited them regularly. In 1947, Alfa Danmola was sent to them as a Missionary. He was with them till his death in 1965. He was succeeded by Missionary Alfa Abbas from 1967 – 1970; Missionary Alfa Ekiti succeeded him from 1980, and Missionary Abbas came to Sango Otta in 1981.

The foundation members of Sango Otta Jamaat were: Alhaji Y.S. Salihu Kajola, Alhaji Bashirudeen Owonikoko, Alhaji Eleya Lawal, Alhaji Enuodunmi, Alfa Elias Dada, Bro. Bashirudeen Ibiyemi and Isiaka.

When Sango-Otta Mission was established in 1981, Alhaji A.A. Aboleja built a Mosque in the name of Ahmadiyya Muslim Mission and handed it over to the Jama'at. The Mosque was opened with a Juma' Ahmadiyya Service by Maulana F.I. Anweri, the then Amir and Missionary Incharge, Nigeria in 1983.

EBUTE-METTA MISSION: 1930

Ahmadiyya Movement was introduced to Ebute-Metta in about 1930. One of the most influential members then was Alfa Muhammad Abdul Qadir. Ebute-Metta Mission was then referred to as Division IV. Their Mosque was situated at Stranchan Street, now Herbert Macaulay Street, Ebute-Metta. Shaikh M.A. Qadir established an Arabic and Islamic Classes within the Mosque Complex for the children.

In 1935, when crisis erupted within the Ahmadiyya Movement in Islam in Nigeria, all the members of the Movement in Division IV parted from the Khalifa and went over to the Jibril Martin Faction. Only Shaikh M.A. Qadir and his Arabic students remained with Sadr Anjuman Ahmadiyya Qadina, Nigeria. He moved to 16 Glover Street, Ebute-Metta in 1939 to establish the first Anjuman Ahmadiyya Mosque Ebute-Metta with his own money. This was the beginning of the Sadr Anjuman Ahmadiyya Jama'at at Ebute-Metta and its environs.

Shaikh M.A. Qadir and his Ahmadi colleagues used to go for Juma'Ahmadiyya Service at 10 Egerton Road, Alakoro in Lagos Island where the Missions Headquarters was. Later Alhaji .F.R. Maulana Hakeem (may Allah raise his rank in Paradise), the then Amir and Missionary Incharge, Nigeria was a close friend of Shaikh M.A. Qadir and paid regular visits to Ebute-Metta.

Shaikh M.A. Qadir preached Ahmadiyyat to people in Ebute-Metta and its environs. Among the early converts were the late Alhaji Oyarebu, Alhaji W.O. Musa, A.A. Adamo, J.M.A. Gimba, Y.A. Shobambi, Y.A. Olakanmbi, S.A. Olukotun. There were regular preaching activities as well as organized Adult Arabic classes for members.

Shaikh M.A. Qadir organized Ahmadiyya Youth Organisation in 1950. When Shaikh M.A. Qadir moved to his permanent residence at Shomolu, the Mosque at Ebute-Metta began to shift from one temporary site to another.



Alfa S. B. Giwa
Missionary



Alhaj B. B. Balogun
Chairman Lagos Circuit



M. A. Abaniwonda
Member

Other officers then include: Alfa M.A. Qadir (Imam), Bro. S.A. Braimoh (Chairman), Bro. S.A. Akodu (Treasurer), and Bro. S.A. Olukotun (Secretary).

OMU-IJEBU MISSION: 1931

In 1931, Alfa Sadiq Bigman returned from Epe on a trading expedition to Omu-Ijebu. He arranged a lecture team headed by Alfa Yekini Abaniwonnda from Epe. The lecture was a huge success and a few young-men benefited from it and signed the Baiat.

At about that time one Alfa Tijani Braimoh had also accepted Baiat from the Jama'at at Ijebu-Ode. The few converts were saying their daily prayers on one side of the town's Central Mosque. There was great opposition to this from the non-Ahmadi Muslims. The Ahmadiis bought a piece of land and built their first Mosque. The land belonged to Pa Salawudeen Braimoh who is the current Chairman of the Mission.

Some of the early converts were: The late Adam Ibrahim, Pa Salawudeen Braimoh, Bros. Aminu, Adam Ogunsanya, Yusuf Koya, Alhaji K.O.S. Banjo, Alhaji L. Aregbe, Pa Elebutu and Ismail Buraimoh.

Meanwhile, a new spacious Mosque is being put up. The Mission has been growing steadily and a number of her children are helping the Jama'at in different capacities.

ONDO MISSION: 1932

The origin of Ahmadiyya Muslim Mission can be traced to the late Alfa S.B. Ope who brought Ahmadiyya teaching to Ondo. He was an Ahmadi Muslim from Ope Compound, Epetedo, Lagos and travelled to Ondo by the riverside through Okitipupa. He settled in Ondo as a registered building contractor. He preached Islam to the people and was able to win four strong converts who signed the Baiat through him.

These four pioneer members were Alfa Ipaye, Brother Lijadu, Bro. Idowu and Alfa Sanni Adedeji Agbegiworoko, a professional photographer, all of pleasant memory. Alfa Agbegiworoko was first Circuit Chairman of Ondo Circuit, a very prominent and active leader and a member of the then Management Committee for many years. Alfa Bello Akinfemiwa joined those five pioneers to establish the Ahmadiyya Muslim Mission. Alfa S.B. Ope was made the Imam. He was then living at No. 25, Oke-Sare Street, Ondo.

The Jama'at first prayed at Okerowo Street under a tree of Chief Lisa's house. They left the place for a small Mosque attached to Alfa Ipaye's house on Barrack Road, Ondo.



Dr. Idrees Obanoyen
Chairman Ondo Circuit

The Jama'at used Alfa Ipaye's place until they were able to build the Central Mosque at Losunla Junction, Ondo. The land on which the Central Mosque was built was purchased from Chief Jubril Akintunde, the then Chief Losunla of Ondo.

As at the time of this book, the oldest living member to sign Baiat is Pa Idris Yusuf who is now the patron of the Ondo Mission and resident at No. n86, Oke-Dasa Street, Ondo. The current Imam is Brother O. Adelegan, Chairman Alfa Mukaila Willoughby and Secretary Alfa N.T. Akins.

ADO-ODO MISSION (OGUN STATE): 1932

In 1932, Pa Gbadamosi Opaleye introduced Ahmadiyyat into Ado-Odo. The late Opaleye wanted to place his son in a Christian School and the son was refused admission on the ground that he was not a Christian. He was able to obtain admission for his son in Taalim-ul-Islam School at Elegbata Lagos.

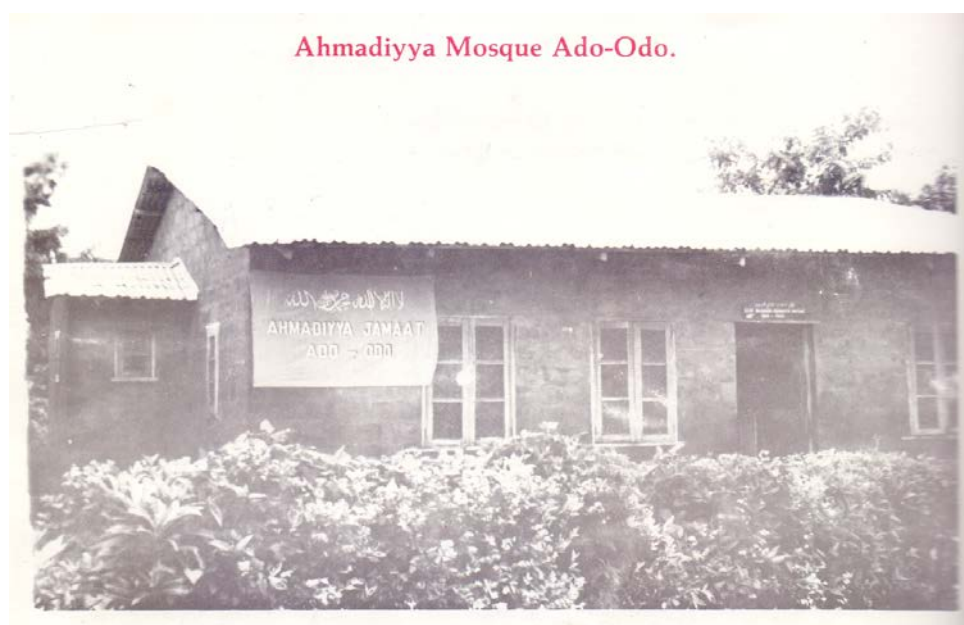
In appreciation of this, he accepted Ahmadiyya and introduced Ahmadiyya Muslim Mission to Ado-Odo. He invited Alhaji K.R. Ajose the Chief Imam of Ahmadiyya Movement in Islam, Lagos, Alhaji Y.P.O. Shodeinde and Alhaji Sogunro in 1932 to launch the Mission.

The first sets of Ahmadis were Pa Gbadamosi Opaleye, Alfa Kadiri, Chief Ali Opaleye and Ganiy Offa. They had some difficulties with the non-Ahmadis. They said their prayers and carried on their activities in a Mosque at Idogo. However, the Mission came to an abrupt end with the death of late Pa Gbadamosi on 1st January 1938.

In 1963, Alhaji R.A. Salami went to work at Ado-Odo Farm Settlement, popularly known as Agric, as a bricklayer. His exemplary conduct attracted Alfa Ahmad Salisu and Alhaji Ayyuba Bakare who happened to work with him and they signed the Baiat. Soon, a group comprising Alfa Ahmad Salisu, Alhaji Ayyuba Bakare, Bros. Zaid

Salami, Bello and one sister Nimotallah formed the Jama'at at Ado-Odo and used a hired shop at Idokisi as a Mosque as from early 1964. In 1967, they lost the Mosque at Idokisi due to attack by non-Ahmadiya. For the three years after the incident, they said their prayers under a bamboo shed increasing in strength.

The Mosque was launched on 31st January 1970 by Alhaji A.A. Abiola (the late National President). Several attacks and several obstacles faced the building of the Mosque at Ijomo by non-Ahmadi Muslims as well as the pagans, some of them predicting that Ahmadiyyat would die within ten years. One man vowed that Ahmadiyya would not build the Mosque "except over my dead body". So the building of the Mosque dragged on for a long time. Not minding him the Ahmadis fixed a date to commence work on the Mosque. The man who said the Mosque would not be built except over his dead body died in a motor accident before the fixed date expired. At last, Ijomo Mosque was built with the help of Allah, and over his dead body.



Among the staunch members are Bros. I.A. Fagbenro Yusuf Odokun, Zaid Salam, Ismaila Yusuf, Jimoh Adeyemi, M.A. Balogun, Alhaji L.B. Olaleye and Bro. Fattah Olayiwola.

EXPANSION TO IJOMO, AKASUN AND KENTO

Ahmadiyyat was introduced to Ijomo by Alfa Ahmad Salisu of Ado-Odo Mission in 1966. Among the first members were Sister Asimowu Avoseh, Bro. Rahman Wuzu and Jimoh Oke.

Ahmadiyyat was also introduced to Akasun Village by Bro. Rahman Wuzu in 1984. The first members to accept Ahmadiyyat there were Brother Akibu Wuzu and his family, Bros. Abdul Karim Iroko, Abdul Fattah Iroko and Tajudeen Iroko. They erected a shed for saying their prayers.

In 1985, Bro. Yisa Oyetola a member of Ado-Odo Mission was posted to Kento Village as a teacher. He introduced Ahmadiyyat to the people there. The people signed the Baiat there. A mosque had already been built before the introduction of the new faith. The mosque became Ahmadiyya Mosque.

The Crisis Period

Unfortunately after the departure of Maulana Nayyar, the Ahmadiyya Jama'at was faced with a number of crises. The first crisis culminated in the secession of a sub-group of Ahlil'Qur'an sect members from the Jama'at on the question of the Imamship. Ahmadiyya Jama'at had to quit their Mosque according to a legal decision.

The second crisis was more devastating. It was during the advent of Maulana Alhaji F.R. Hakeem. The then Imam K.R. Ajose did not want to step down for F.R. Hakeem who demanded to be the Imam as the Amir and representative of the Huzur. Imam Ajose was supported by most of the leading members. The climax was that the Huzur withdrew his recognition for the Ahmadiyya Movement-in-Islam Nigeria. Whoever therefore wished to be a follower of the Promised Messiah was to sign a new Baiat at the hands of Maulana F.R. Hakeem. Many refused to sign new Baiat; they claimed the possession of Ahmadiyya Movement-in-Islam Nigeria as well as its properties. The Khalifa did not contest the ownership of properties; he advised loyal members to value the sanctity of their faith over and above properties.

The members who remained loyal to the Khalifa then adopted the name Ahmadiyya Muslim Mission Nigeria registered as the Nigerian Branch of Sadr Anjuman Ahmadiyya Qadian. The group that chose to be disloyal to, and remain independent of, the Khalifa and the centre retained the name Ahmadiyya Movement in Islam Nigeria. It was on January 5, 1940 that the official withdrawal of recognition of the "Movement" by the Khalifa was published in the Daily Times. On the other hand, on Sunday January 7, 1940, the inauguration ceremony of the Nigerian Branch of Sadr Anjuman Ahmadiyya Qadian known as "Ahmadiyya Muslim Mission" took place. The Headquarters of the "Mission" was established at No.10 Egerton Road, Oke-Arin, Lagos.

Thus the solid foundation was laid after several crises in Ahmadiyya jama'at of Nigeria that is loyal to the Khalifa and forms an integral part of the world community of Ahmadi Muslims under the leadership of the Khalifa. This Jama'at started with a humble loyal few who were prepared to sacrifice their life, time, property and honour for Ahmadiyyat. The then small Islamic organization, has grown tremendously and achieved spectacular feats which are unmatched by any other Muslim groups in Nigeria.

1933 – 1940

During the Imarat of Maulana F.R. Hakeem (r.a.), Ahmadiyya Jama'at underwent a long drawn internal crisis and persecution. The main crisis started as a result of the refusal of the indigenes to allow Maulana F.R. Hakeem to lead as Imam. But even before that, there were internal leadership crisis and litigations which led to the breakaway of many members of the former Ahlil 'Quran sect and the takeover of their mosque formerly used by Ahmadiyya Jama'at. The denial of Maulana Hakeem to lead prayers as Imam and the attendant litigations culminated in the secession of Ahmadiyya Movement Nigeria from the International Ahmadiyya Community in 1940.

So a new Jama'at recognised by the Khalifatul Masih was inaugurated in 1940 as the Nigerian branch of Sadr Anjuman Ahmadiyya, Qadian. The new Jama'at was also referred to as Ahmadiyya Muslim Mission Nigeria to distinguish it from the name Ahmadiyya Movement retained by the seceders.

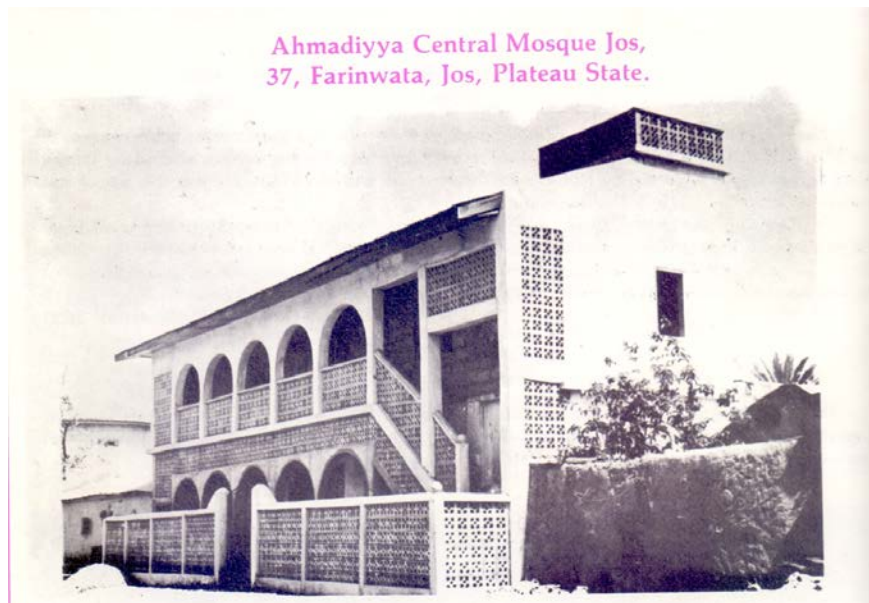
During the period of crisis (1933 to 1940) only one new mission or so was established and that was Jos Mission in 1939. Then the periods of the Second World War followed during which only two new missions or so were established. These were Ilaro – 1943 and Aiyegunle-Gbede – 1944. Below is a brief historical account of those Missions established during the crisis period.

JOS MISSION: 1939

Alhaji Abdul-Wahab Ojoye was believed to be the first Ahmadi Muslim who introduced Ahmadiyyat into Jos. He arrived Jos in 1939 from Otta (in Ogun State close to Lagos State). He was a professional goldsmith. Other early members and pioneers included Alhaji Ibrahim Omotara, Bro. Agunbiade, late Bro. Sabiu Adekanbi, Bros. A.B. Gani, Muibi Bakare, Sister Sabitu F. Ojoye, Bro. S.A.B. Layeni, A.K. Shodipo, J. Shoyombo, Aminu Jimoh Mustafa, Y. Ola Jimoh, Abba Abdullah, Azeez Toye, Wasiu Akinsanya, Hussein Salaudeen and Abdullahi Salaudeen.

The first Missionary to visit Jos was Maulana F.R.A. Hakeem. He took Baiat from two new members. Other Missionaries who came later include Maulana Muhammad Noorud-Deen Naseem Saifi, Maulvi Munir Ahmad Bismil, Maulvi Nasir Ahmad, Maulvi Zikrullah Tayo Ayyuba, Muallim Abdul Fatai Adekunle and Muallim A.G. Oladipo all of whom worked in the same spirit.

The first Mission House was established at No. 37/32, Farinwata Street, Jos while the first Mosque was located at Baba Anya Street, Sabon-Gari, Jos. Alhaji Y. Ola Jimoh shouldered the major financial sacrifice in building the Mosque.



On several occasions during public preaching, the group comprising Alhaji Abba Muhammed, Alhaji Ibrahim Omotara, the late Alhaji Abdul-Wahab Ojoye with the visiting Maulvi Muhammed Bashir Shad were stoned.

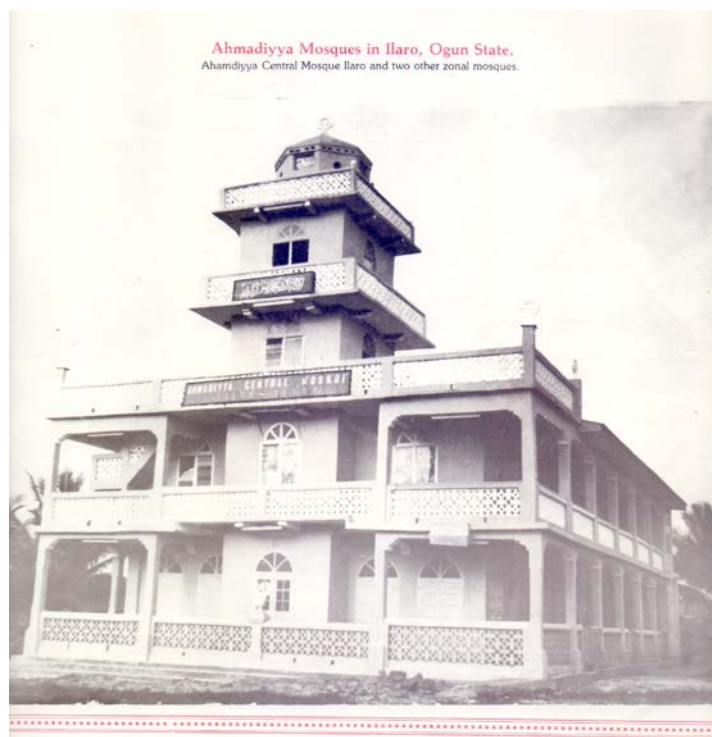
Ahmadiyya Muslim Mission also established a clinic at Bukuru, Jos. Other Missions were established at Umaisha, Keffi, Nasarawa, Akwanga, Onda and Ara all in the Plateau State, now Nassarawa state, through the expansion of Jos Mission.

By 1962, the Lajna Imaillah Jos was established by Alhaja Nusrat Ojoye.

ILARO MISSION: 1943

Ilaro is the headquarters of Egbado (now Yewa-South Local Government) of Ogun State. In the pre-independence days of Nigeria, Ilaro used to be the seat of the divisional Commissioner, who was the representative of the colonial government, for the whole Egbado Division of the old Western Region of Nigeria

Ahmadiyya Muslim Jama'at was established in Ilaro through the efforts and good neighbourliness of Alhaji Abdul Azeez Abiola (of blessed memory), a native of Ota, Ogun state. He was then a produce merchant resident in Ilaro. He was the one who having heard about Ahmadiyya Jama'at, made a thorough investigation of and carried out a critical study of Jama'at, before he finally embraced it by taking the Oath of Allegiance (Baiat) in 1943. It was in the same year, he marked out a small portion in front of his house at Ileba in Ilaro to serve as Ahmadiyya Mosque. That of course, marked the historical emergence of Ahmadiyya in Ilaro.



Coincidentally, that portion (first used as Mosque) served as his final resting place. Alhaji Abiola later became the National President of Ahmadiyya Muslim Jama'at from 1978 until his death in January 1987.

The pioneer members are Alhaji A.A. Abiola remained the only member of the Jama'at in Ilaro for about four years (1943 – 1947). But during this period, he usually brought Alfa Salihu Bello, from Otta. During these preaching sessions there were two men who were always present to ask series of challenging questions. These men were Bro. (now Alhaji) Teslim Olowonmi and Pa Bello Badmos, of blessed memory, both of who later signed the Baiat in 1947, to swell the membership of the Jama'at in Ilaro to three. Later in the same year, Alfa Jimoh Biobaku, of blessed memory, also joined. He was the one who later became the first Imam at Jamaat branch in the town, before he moved to Ibadan. Coincidentally, he also became the Imam of the Ahmadiyya Muslim Mission Central Mosque, Oke-Ado, Ibadan, before his death. The following people also took the Baiat about the same time: Bro. Azeez Ashiru *alias Osugbo*), Bro. Tijani from Irogun village, Bro. Azeez (*Esin l'Olorun yoo beere*), Bro. Sule Ayedun and Bro. Sanni Akinbo (who took his own Baiat at Otta).

All these people embraced the Jama'at with their wives and children, which eventually increased their number significantly. At this point, the small portion of land being used as Mosque, when Alhaji A.A. Abiola was alone, was no more adequate to accommodate the members. So, he built another small room beside his house, that they might be able to observe congregational prayers. It is very interesting, as well as pitiable, recalling that the first Eid prayer observed by this small Jama'at in 1947 took place in Lagos. That was to identify with the root. But in 1948, they used the open space, in front of the temporary Mosque, at Ileba for their Eid Prayer. It was this same year that the foundation for the Mosque in Ileba was laid and completed in 1949.

From 1949, the Jama'at started observing their Eid Prayers on a certain area around Sabo junction, until at a point in time; the land-owners stopped them from further observing their Eid prayers there. But luckily, they acquired the piece of land on which the Central Mosque of the Jama'at at Sabo quarters now stands. So, Eid prayers also shifted to the site which is just a stone-throw from the former (temporary) Eid site.

From that time onward, the Jama'at was making steady progress in and around Ilaro. Meetings were held regularly and Quranic classes established to cater for the children as well as to meet the growing thirst of members for spiritual knowledge. This was being held in a rented shop before the completion of the Mosque and subsequent transfer of the Quranic class to the Mosque. In addition to this, and to further extend the social services of the Jama'at to the community at large, a primary school, Fazl-I-Omar Primary School, was established in Ilaro in 1953.

That was during the tenure of Maulvi Naseem Saifi, the then Amir. By the grace of Allah, the school is existing up till today (Alhamdulillah). At this period, a Missionary, in person of Alfa J.B. Danmola and later Alfa H.A. Ibrahim were stationed in Ilaro by the Headquarters in Lagos, to guide the young, but fast-growing Jama'at. Ilaro Jama'at also enjoyed the presence and services of two Central Missionaries at the formative stage. They were: Maulvis Chaudhry and Ishaq. After these two, Ilaro Jama'at also enjoyed the presence of many other missionaries, among who were Maulvi Mugni Zaid, Akram, Z.T. Ayyuba and G.A. Khaddim. These four served both as Missionaries for Abeokuta Circuit, and as the Principals of Ahmadiyya Missionary Training Centre, during their respective periods.

Apart from regular meetings and Quranic/Islamic Classes among members, these pioneer members also engaged in extensive preaching activities in Ilaro and its environs. These activities were carried to many towns and villages in the whole of the then Egbado Division, such as Araromi, Ibese, Komi-Oba, Irogun, Idogo, Ipaja-Dogo, Igbogila, Igan-Alade, Oja-Odan, Ebute-Igbooro, Olorunda, Abalabi, Igan-Okoto, Joga-Orile, Iboro, Imasai, Eredo, Owode, Ipake to mention but a few.

The steady progress of Ahmadiyya Jama'at as at the time, however, did not go well with some people, it aroused jealousy. This explain why some non-Ahmadi Alfas went to the Divisional Commissioner, to lodge a complaint with him that Alhaji A.A. Abiola wanted to create chaos and disorder in Ilaro area; especially for duplicating Khutbah (sermon) in the same area. But this turned out to be a blessing to the Ahmadi. For, when Alhaji A.A. Abiola was invited by the Divisional Commissioner, and he explained all that Ahmadiyyat stands for, the Divisional Commissioner, there and then gave a directive that everybody was free to practise his religion without any hindrance from any quarters.

It was as a result of the missionary activities of the members in Ilaro that eventually led to the establishment of the Jama'at in Abeokuta (the present capital of Ogun State) in 1952. This was made possible by the activities of some members who were natives of Abeokuta (then residing in Ilaro) who returned home.

They were led by Pa Bello Badmos, one of the ‘first two’ pioneer members and himself a native of Abeokuta. They were, however, reinforced by some other active members, who joined Ahmadiyya Jama’at from Ibadan, Ife and some other towns.

Among other important places where Ahmadiyya Jama’at were firmly established, through the missionary activities and crusade of Ilaro Jama’at are: Ayetoro, (the headquarters of Egbado North Local Government of Ogun State), Afon (where we also have the Oba – traditional ruler who was an Ahmadi. The incumbent is also an Ahmadi Muslim.

In all, about twenty-eight (28) towns and villages are already, by the grace of Allah, enjoying the presence of regular and active Ahmadiyya Jama’ats through the efforts and activities of Ilaro Jama’at (Alhamdulillah). It is also worth mentioning that in Ilaro township alone, the Jama’at is having six big reputable Mosques, apart from a small one built by some of our members who are plank dealers, at the saw-mill, for prayers during their business periods. The six regular ones are: Ileba (the first Mosque), Surulere, Sabo, Orita .Oke Ola and Leslie. At Leslie, a temporary Mosque was first built, where members used to observe their daily prayers, but later, the landowner sent them packing from.

While the Jama’at was then looking for another piece of land on which to build its Mosque, the then Imam of the branch, late Pa Jimoh Taiwo, contacted the landowner of the present location of the land on Leslie Road (a non-Ahmadi). Through connections and consultations, the man, Mr. Kasumu Sule gave the land to the Jama’at free. He however made a request that, whenever the Jama’at prayed on the land, they should pray fervently for him, whether he was alive or dead. The Mosque was built in 1972. But when it could no longer accommodate the fast-growing members of the Jama’at especially of that branch, it was re-built and expanded in 1983. It has a regular and well—organized Quranic and Arabic Class.

To further strengthen the missionary activities of the Jama’at generally, Ahmadiyya Muslim Jama’at in Ilaro has it to its credit as the first sponsor of a preaching programme (Voice of Islam) on the Radio. This programme, which started in 1979 (1st April 1979) is, by the special grace of Allah, still very much alive today and very popular throughout the southern states of Nigeria and indeed beyond.

The prominent role played in this regard by Alhaji Musibau Akanji Salman as a champion of the Voice of Islam deserves mention for which we pray that Allah may reward him with abundant blessings. Alhaji Salman’s entry into Ahmadiyya Jama’at in Ilaro was a singular blessing; May Allah let it be so till the end of days. Alhaji Musibaud-Deen Salman was a primary school teacher and a staunch member of Nawairud-Deen Muslim Society, who in 1961 joined the Ahmadiyya Jama’at.

He first dedicated all his holidays and leisure hours for missionary work, preaching from one village to another with zeal, patience and perseverance. He was later appointed an honorary missionary in 1965 by Maulvi N.D. Ahmad the then Amir. It was partly through his missionary activities that Abeokuta Circuit Missions (which included Ilaro) expanded rapidly and he was elected the Circuit Secretary. He also taught at Fazl-Omar Ahmadiyya School Ilaro after leaving the Nawairud-Deen School.

Historic Visits

Ahmadiyya Muslim Jama’at in Ilaro has had the blessings of paying host to three successors of Imam Mahdi and Promised Messiah (a.s.), during their visits to Nigeria. Hazrat Khalifatul Masih III (r.a.) visited Ilaro in August 1980, when he performed the dedication ceremony of the Central Mosque at Sabo. This Mosque also served the members and others around Sabo for their daily prayers. Also, in February 1988, Hazrat Khalifatul Masih IV,

Mirza Tahir Ahmad (r.a) paid a visit to Ilaro, during which a Hall whose construction was spear-headed by Majlis Khuddamul Ahmadiyya, Ilaro Branch, was dedicated..

Apart from this, another great historical feat was performed during the visit. About one hundred and eight three (183) new members took the Baiat at his hand the same day, Allah be praised. The fifth Kahifa, Hazrat Mirza Monsoor Ahmad, also visited Ilaro in 2004, during which the Jamaats mosque at Orita –Pahaji was dedicated and foundation of El-Tahir Comprehensive High school was laid

It is also to the credit of Ilaro Jama'at that, apart from the regular Quranic/Arabic classes that had been holding in the Mosque, the foundation stone for a special and separate building for these classes was laid in 1973, during the second Ijtema of Majlis Khuddamul Ahmadiyya, Nigeria, which was then held in Ilaro. It was this building (for Quranic/Arabic classes) that had been in use since then, for the training of Missionaries until early 1987, when they moved to the permanent site on which it is now situated. Even this site, about forty acres was acquired by Ilaro Jama'at, ably led by Alhaji A.A. Abiola. It was the availability of this land in Ilaro that gave the Jama'at the blessing of having the Missionary Training Centre (later named Jamia Ahmadiyya by the Fourth Khalifatul Masih) located there when the formal approval to that effect was given by Hazrat Khalifatul Masih III (r.a.) in 1979.

Later about sixty acres were acquired in addition. In October 1986, Hazrat Khalifatul Masih IV (r.a) delegated the Amir of Ghana, Maulana Abdul Wahab bin Adams to undertake a tour of the Jama'at in Nigeria. During this tour, he laid the foundation stone of the Jamia Ahmadiyya on its permanent site among other things. Barely three months after that, the first phase of the Institution was made ready for the students' use. In March 1987, Ilaro Jama'at played host to the Additional Wakilut-Tabshir, Maulana Mubarak Saqi, who was also then on tour of Nigeria Jama'at, as a representative of the Huzur.



Maulana Mubaraq Saqi, Former Wakil Tabsir

It was during this tour (9th March 1987) that the dedication ceremony of the Ahmadiyya Missionary Training Centre was performed.

Public Relationship

Ahmadiyya Jama'at, in Ilaro has had good relationship with the people and the royalty in the town . This assertion is further authenticated by the fact that there had hardly been any important programme of the Jama'at in Ilaro, in which the traditional ruler of Ilaro, His Royal Highness, Oba Samuel Adekanmbi Tella III (the Olu of Ilaro) had not been in attendance. Moreover, the Jama'at has not concerned itself with Islamic evangelical crusade only but it has also always been in the forefront in all community welfare services and development projects.

It is thus understandable with (Allah's Grace) that a Jama'at which started with a single member in 1943 and existed with scanty membership many years afterwards now counts its membership in thousands, with yet brighter and higher hope for the future, (Insha Allah). Ahmadi Muslims thus have the highest population ratio in Ilaro than any other city or town in Nigeria.

Ilaro Jama'at also had these bodies launched in its scheme of things. Since the youth formed the majority of the early members of the Jama'at, it was the Majlis Khuddam that started first in 1953 with Brother A.R.A. Salami as the Qaid (President) and brother L.A.B. Balogun (now Professor and no longer an Ahmadi) as the Motamad (Secretary). The other pioneer members of the Majlis Khuddam are: Bros. T. Olowonmi (the present Imam of Ileba Mosque), Sabiu Akinbola, Sikiru Ajibade, Sanni Salami, Rashidi Olubodun, Azeez Ashiru, Ibrahim Ikumapayi, Sharafa Habeeb, Alfa H.A. Ibrahim (Missionary) and Muhammad Abiola.

However, Majlis Ansarullah did not actually take-off until most of the pioneer members of the Majlis Khuddam attained the age of forty, they formed the foundation members. The then Zaeem of Majlis Ansarullah was Alhaji A.W. Olonade (the Imam of Sabo Local Branch). Later, other auxiliary bodies, namely; Lajna Imaillah, Nasrat and Atfal-ul-Ahmadiyya stated functioning.

AIYEGUNLE-GBEDE MISSION: 1944

Muallim Habeeb Maddugu was reported to have established the Ahmadiyya Muslim Jama'at at Aiyegunle-Gbede. At that time, there was stiff opposition from the orthodox Muslims, to such as extent that Ahmadi Muslims were manhandled during public preaching. The predominantly young converts were forcibly dragged away by parents and relations from the Mission's functions and Mosques.

The first Mosque was built in 1948. Another Mosque was built in 1954 because the first one was too small. By 1974, the Jama'at had completed yet another mosque. Another remarkable achievement was the establishment of Ahmadiyya Secondary School, Aiyegunle-Gbede.

The Jama'at extends its activities beyond Aiyegunle-Gbede and succeeded in establishing other Missions at Ayetoro-Gbede and Ayere-Ijumu all in Kogi State.

The Chairman of the Jamaat then was Brother Abdullah Aladuge while Muallim Habeeb Maddugu the founding father remains the Imam.

NASARAWA, NASARAWA CIRCUIT

Nasarawa Jama'at was an offshoot of Ara/Onda Ahmadiyya Secondary School established in 1981. The Staff quarters of the two schools were built at Nasarawa. The Ahmadi Staff-Principals and teachers – working in the two schools lived in the quarters (called Amadiyya Quarters by the town people) and also some polytechnic students.

The quarters have been serving as Nasarawa Jama'at premises to date. Until resented, Nasarawa Jama'at has been seasonal because of the nature of work of the occupant.

The following are the names of those at the helm of affairs of Nasarawa Jama'at at (2007) Mallam M.K. Uthman president, Mallam Ibrahim Abdullah Secretary, Mallam A.L. Abdullah Taleem Secretary, Mallam Ibrahim Ayya Tarbiyyat Secretary, Mallam Jibril Financial Secretary.

The first Missionary to serve in Nasarawa/Onda was Mallam Isa E. Bello from 1995 – 1998 then Misisoanry Abideen Aderemi 1998 – 2005 Missionary Qamurudeen Yusuf took on the mantle from 2005 to date (2007).

KAFANCHAN

Kafanchan is said to be the real central of the nation and largest town in the Southern part of Kaduna State. It is the headquarters of Jama'at Local Government Kaduna State and the seat of the Emirate Council for the area. It also has one of the four biggest junctions and workshop stations for Nigerian Railways Corporation (N.R.C.).

The entry of a divine Jama'at such as Ahmadryga into such a significance town, should therefore, be very high significance. For, it also marked another very important milestone in the spiritual journey of the town and its environ.

Ahmadiyya Muslim Jama'at, enter Kafanchan in 1960 through the efforts of some Nigerian Railways workers and good neighborliness of Kano and Kps Jama'at respectively. The workers were transferred prospective Ahmadi from different towns to Kafanchan. They held their first meeting on 1st December . 1960 by 5:00 P.M. at Ibrahim Oladapo house.

The house served as their meeting and learning centre for three months before they hired and modified to suit their mission, at No. 24 Jama'at Street Kafanchan.

THE PIONEER MEMBERS

The following are the name of the pioneer members: Mr. Ibrahim Oladapo, Mr. J.A. Sedenu, Alhaji Gbafé, Mr. W.A. Okeleye, Mr. R. Sanyaolu, Mr. K. Jinadu, Mr. S.K. Shekoni, Mr. R.O. Awoyale, Mr. Ikulayo and Mr. I.O. Soroye. All were N.R.C. workers.

From the onset, they made their presence and activities known to Lagos-national headquarters of the Jama'at-Kano and Jos Jama'at respectively. At that very month (end of Dec. 1960) one pound and eighteen shillings was sent to Lagos via Kano as their Chand Aam- monthly contributions.

OFFICERS

At the inaugural meeting Mr. I.A. Sedenu was unanimously appointed as an acting President, Mr. R.O. Awoyale as Acting Secretary, Alhaji Gbafé, as the Imam and preacher, Mr. Sanyaolu was the Assistant preacher; Mr. M.K. Jinadu was appointed the Acting Treasurer. Towards the end of February 1961, Maulvi M.B. Shad from Kano, paid

the new Jama'at a working visit and on March 1961, Maulvi Shad conducted election and all the acting officers were returned unopposed.

MISISONARY ACTIVITIES

Apart from regular meetings and Quranic/Islamic classes among members, they also engaged in extensive preaching activities within the town. Alhaji M.A. Gbafé and Mr. R. Sanyaolu were their preachers. Some time they used to invite Maulvi M.B. Shad from Kano or Alhaji Ojoye from Jos for their public preaching. As Allah will, within a year of the inauguration, their numbers had raised up to fifty (50) families members.



Alhaj A. A. Haliru
Chairman Northren States Circuit.

THE FIRST EID PRAYER

The first Eidul-fitr was performed on Saturday 18 March, 1961 separately by the Ahmadiyya Muslim Jama'at Kafanchan; it was the first of its kinds. Alhaji Ojoye from Jos led the prayer.

The outing through procession along then streets to the praying ground with Takbir- praising and exhortation of ALLAH by members presented the Jama'at to the public as a significant entity.

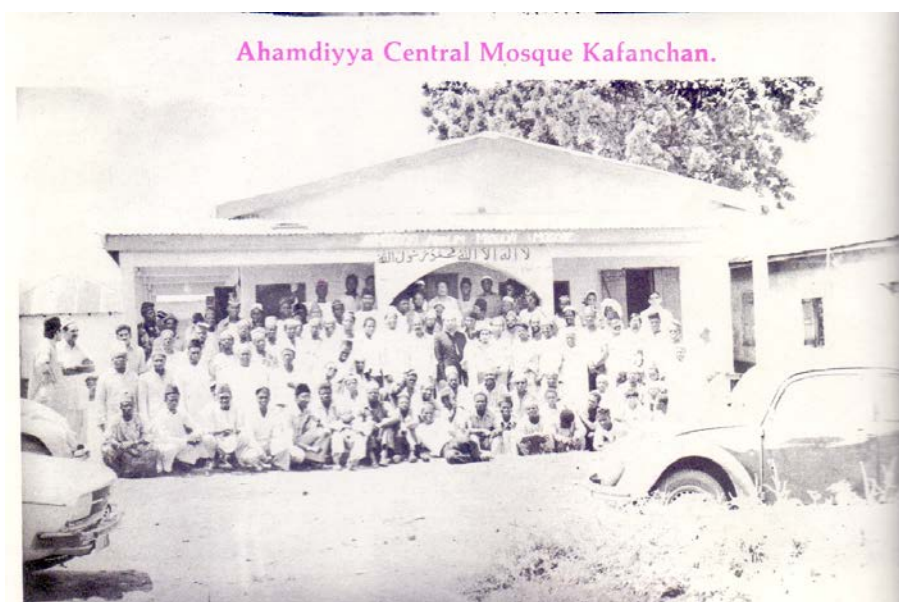
All the pioneer members of Kafanchan Jama'at were N.R.C. workers. And for the first decade of its establishment, the majority of the Muslim N.R.C. workers in Kfanchan were Ahmadiyya. The nature of their work affected their strength and progress greatly. In 1963 alone three key officers – Chairman, Secretary and Financial Secretary – were transferred between 1971 – 1981. It was during that period that the Jama'at built the present mosque in 2007.

The following were members by then – Alhaji Nuhu M.A., Bro. T.A. Sunmanu, Bro. S.A. Kehinde, Bro. S.A. Durojaye, Bro. M. Yusuf, Bro. A.A. Kosoko, Bro. S.A.O. Osungbade, bro. J.M. Fasina, Bro. M.O. Oyesupo, Bro. Y.A. Idris Akande, Bro. J.A. Akibu, Bro. Y.A. Oloyede, bro. M.O. Raji, Bro. A. Balogun.

By 1985 only Bro. A.A. Kosoko and Bro. A. Yusuf remained among the above mentioned. However, new set also joined them, such as Bro. R.O. Okeguna, Bro. Z. Abubakar, bro. A.R. Qadir, bro. A.L. Ayobami, Bro. K. Kosoko and Muritala. By then, the real teaching of the jama'at had been eroded from them, although they were boasting of being Ahmadi.

MISSIONARY MINISTERS

In 1981, the headquarters sent the first resident missionary – Misisonary Solihu Eleti – to the Jama'at, his stay was very brief. Another Missionary – Misisonary N.O. Bada – was sent to the Jama'at in September 1985. Missionary Abdul Ganiy Obey took over from Missionary N.O. Bada in June 1987. Other missionaries who served in Kafschan are Missionary Kukuman Soretire 1999, Missionary Nuhu Abdus 2000. Missionary M.T.A. Adenira, August 2000. Missionary M.M. Akintola, January 2001. Missionary M.M. Akintola is the current (2007) Missionary of Kafanchan Jama'at.



AUXILIARY BODIES

Kafanchan Jama'at launched its auxillary bodies such as Lajna Imaillah on Saturday the 23rd October 1965 with Mrs. Okelye (Senior), President and Mrs. Kosoko Vice President, Mrs. F.A. Raji Secretary; Mrs. E.A. Mustapha was the Financial Secretary.

Majlis Khudam was formally launched in Kafanchan in September 1985 with Bro. Abdullahi Ayobami as the Qaid and Bro. Abdur Rasid Kadir the Secretary. In April 1994, National Khuddam Ijtema took place in Kafanchan.

Majlis Ansarullah as a body was not launched until 1995 when some of the Khuddam of 185 attained the age of forty.

DYNAMIC GLOBAL TABLIGH

Kafanchan was chosen as the Northern base for dynamic Tabligh by the then Northern circuit Maulvis – Maulvi Habeeb Ahmad and Maulvi Musafar Ahmed – in 1992. Alhaji Musa Ibn Ibrahim – the Jama'at L.G.A. General Secretary of Jama'atun Nasril Islam – and latter Alhaji around their temporary mosque – NO. 24 Jamaa Street Kafanchan until when they moved to their acquired land.

In May 1962, the Jama'at purchased a piece of land at No. 84, Kano Street Kafanchan the present premises of the Jama'at. The Jama'at started waxing stronger. Ahmadiyya Muslim Jama'at Kafanchan became the community of Muslim Elite in Kafanchan and its environs. Some of the significant others that embraced the Jama'at then, were: M. Isa Muhammad (Magaji Garin Jamaa – latter the Emir of Jamaat) Mr. Abu Mohammed (N.A.) S/P Sch. Jamaa) Mallam Bawa Auta (Federation Office Jamaa) Mr. Ibrahim Yakubu and Mr. Abu Mohammed both from (N.A.S/P. Jamaa) and Mallam Abu Ugbodaga e.t.c. all were paying their Chanda Aam regularly and correctly.

1971 PERSECUTION

The Jama'at was growing on daily basis, when it got to a peak on Friday the 29th January 1971, the Chief – the then Emir – on behalf of some Muslims in Kafanchan proscribed the Jama'at from performing Jumaah prayer separately. The proscription was lifted on Saturday the 15th May 1971 after a dialogue/debate between the Jama'at and other Muslim scholars. The debate took place in the Emir's palace. Late Mallam Ibrahim Bichi defended Jama'at beliefs.

The debates end up favoring the Jama'at. Right there, the then Emir, the Waziri and the Qaadi – Alikali or the Judge – and some of the members of the Emirate council signed Baiat.

Ibrahim Nok – The Hakimi of Nok, used his good offices in the process of reaching the spiritual yearning villagers. Many towns and villagers were reached. Among the important places where Ahmadiyya Jama'at were firmly established through the activities of the dynamic tabligh missionaries from the northern circuit and Kafanchan Jama'at in particular, are Andun, Angwar-Mangoro, Anwan-Yaro, Agyaga, Chori, Dutse-Bako, Fadan-Wate, Gani-Sarki, Gwandara, Gwaska, Hayin Gada, Janda, Kagoro, Kariyo, Kwoi, Mararaba-Barde, Ninkoro, Nok, Numbun-Bashai, Sabo-Gari-Kwagiri, Tapri-Tsauni, Ungwar Jatau. By the grace of Allah, there are other towns and villages enjoying the presence and regular visitation of Ahmadiyya Jama'at Kafanchan.

AHMADIYYA COMMUNITY SECONDARY SCHOOL, ARA NASARAWA L.G.A. NASARAWA STATE

The school is located at the outskirts of Ara, 19 Kilometers from Nasarawa Town.

The establishment of the school-Ahmadiyya Community Secondary School Ara was sequel to the efforts of a former Deputy Governor of the Plateau State – Alhaji Yakubu Danladi who approached the Jamaat-Ahmadiyya Muslim Jamaat Nigeria-for assistance in establishing Muslim oriented secondary school.

He specifically requested the Jamaat to establish the school at Ara and Onda respectively. The Jamaat rose to the occasion and the formal opening of the school took place on 17th March 1981, under the chairmanship of the Amir, maulana M.A. Shahid supported by eminent guests including top government functionaries and traditional chiefs.

The aims and objectives of the school is to see the qualitative and quantitative education of the students with sound moral and spiritual values under the guiding principles of Islam. The institution is co-educational and accommodates many day students with the plans for providing boarding facilities in future.

The campus contains five main building blocks comprising of Administrative offices, Staffroom, Library, Science Laboratories (for Biology, Chemistry Physics etc) and Classrooms, besides these, there are School-hall, two main building blocks for corporers and staff, school mosque, play grounds and Agricutural farm.

The school has three streams (Science, Arts and Commercial) providing full secondary education courses leading to West African Examination Council/WAEC, or /National Examination Council,NECO, external examinations under qualified and dedicated teachers.

The first Principal was Mr. Zakariya I. Anweri on the 15th January 1986 relieved Mr. Mubarak Ali Tahir from 1981. He acted as principal for three years before the mantle again passed on to Mr. Shaheen on the 10th January 1991, this lasted for a year before it was passed onto Mr. M.A. Bhatti on the 10th October 1994. Mr. A.G.E. Abdus Salam took over from Mr. Bhatti and he also handed over to Mr. M.K. Uthman on 12th March 2001. Missionary Abdul Ganiy Obey has been the Principal since November 1st, 2013 after the demise of M.K Uthman.

AHMADIYYA COLLEGE UMAISHA TOTO L.G.A. NASARAWA CIRCUIT

Ahmadiyya College Umaisha is located at the outskirts of historic and ancient town – Umaisha. It is exactly 70 K.M. from Abaji – Abuja F.C.T. and 50 K.M. from Toto. The town is bordered by beautiful Benue River.

The College – Ahmadiyya College Umaisha – was the first secondary school in Toto Local Government Area. It was established on request made by Egbura Social Club in 1974. The Club Secretary – Mallam A. Muhammed – was working in Federal Statistics Department, Jos. Benue Plateau State (then). He was influenced by a Co-Worker – Bro. T.O. Sa'id – a staunch Ahmadi member and Jos Jama'at Financial Secretary (then, in 70's). It was through the Ahmadi brother that the Club Secretary and his club got to know the humanitarian activities of the Jama'at. They – the Egbura Social Club – requested for an establishment of a college in their area – Umaisha – and it was granted by the Jama'at. The building of the school was supervised by Alhaji A.Q.A. Matajo. It was formally opened on 6th January 1976.

The aim and objective of the college is to provide the Umaisha community and its environs (F.C.T.) with functional and qualitative secondary education under the guiding principles of Islam.

It is a co-educational school, providing educational services without any discrimination based on colour, creed, sex or religion. In 1999 under the Principalship of M.K. Uthman, a primary section was introduced (Fazil Umar Primary School – Umaisha).

By the Grace of Allah, for over the 30 years, the college has produced a number of Professors, Doctor, Engineers, Lecturers, Teachers, Businessmen, e.t.c. across Nigeria and even beyond.

Staff

Initially, Ahmadiyya Jama'at sent missionary teachers from Pakistan. A good number of such missionary teachers have left as their term expired. Presently, Nigerian teachers especially from Nasarawa State, dominate the teaching service of the college.

PRINCIPALS OF THE SCHOOL TILL DATE (2007)

	NAME OF PRINCIPALS	QUALIFICATION	DATE
1.	Mr. Arfan Sadiq	B.Sc., M.Sc.,	Dec. 1976 – Apr. 1980
2.	Mr. K.A. Zufar	M.Sc., M.A., (ED)	Apr. 1980 – Oct. 1985
3.	Mr. Seleh Mohammed	B.Sc., M.Sc., (Maths)	Oct. 1985 – Mar. 1988
4.	Mr. Mirhabib Ahmad	B.Sc. M.Sc.,	Mar. 1988 – Dec. 1991

5.	Mr. Shaheen Ahmad	B.Sc., M.Sc., (Physics)	Dec. 1991 – Apr.1994
6.	Mr. M.K. Uthman	B.A., M.A. (ED)	Apr. 1994 – Feb. 2001
7.	Mr. N.K. Rana	M.Sc., M.Phil. (Bio. Chem.)	Feb. 2001 – Dec.2005
8.	Mr. Munir A. Khalil	M.Sc., (Physics) B. ED	Dec. 2005 – 2007
9.	Missionary Yusuf Kamarudeen	B.A Islamic Studies	2013
10.	Lukman Soretire	B. Ed Islamic Studies	2014 till Date

UMAISHA JAMA'AT NASARAWA CIRCUIT

The establishment of Ahmadiyya College Umaisha in 1975 played a significant role in the establishment of the Jama'at in the area – Umaisha. The Jama'at mosque was built simultaneously with the school within the school premises.

Most of the pioneer staff of the school including the principal and many students from different part of the country were Ahmadis, later students from Umaisha and other communities have enrolled in the school. The activities of the Jama'at were limited to the school environment until 80s when some indigenous people joined the Jama'at through the activities of the members in the school. Some students also joined the Jama'at before they completed their study in the school. Many of them remain active members to date. Some among them are; Brother Umar Abdullah – General Secretary of Umaisha Jama'at and Missionary Salih Umar among others.

The availability of the M.T.A. – Muslim Television Ahmadiyya – facility within the premises has enhanced the Tabligh and Tarbiyyat programmes of the Jamaat within the school and its environments.

ONDA NASARAWA CIRCUIT

Ahmadiyya Community Secondary School Onda holds a pivotal position in the introduction of the Jama'at to Onda and its environs. Ahmadiyya name was planted in Onda as a school with three missionary teachers in 1981.

In May 1995 the heavy rain of tabligh team of Maulvi Abdul Rashid Ahmad Agboola, Maulvi Habeeb Ahmad and mallam Isa E. Bello-a missionary teacher serving in the school-fell on the area. All Muslims including the Chiefs and Chief Imam of the town signed the Bai'at.

On Saturday the 11th May 1996, the foundation stone of a big mosque was laid under the chairmanship of the then Amir, Alhaji H.O. Sunmanu supported by eminent others and traditional Chiefs.

Among the prominent members are:- Mallam Chief Yusuf Osu Okya, Mallam Jibril Oyene – the President, Mallam Isa Umar Ogura-the Secretary, Mallam Haruna Ogne Alhaji Abdullah Ogbomu, Mallam Ibrahim Abdullah, Mallam Ibrahim Ode and Mallam Sulaiman Eshiko.

The first missionary and teacher was Mallam Isa. E. Bello, 1995 – 1998, Missionary Abideen Aderemi took over from him in August 1998. Mallam Abdulganiy Obey took over the mantle in July 2005.

AHMADIYYA COMMUNITY SECONDARY SCHOOL ONDA.

The establishment of the Ahmadiyya Community Secondary School, Onda, located is exactly 17 km from Nasarawa was sequel to the request of the then deputy Governor of Plateau State – Alhaji Yakubu Danladi. Alhaji Y. Danladi approached the Jama'at for assistance in establishing Muslim oriented secondary school, specifically at Ara and Onda. The Jama'at rose to the occasion and the formal opening of the school took place on March 16th 1981 under the chairmanship of the then Amir, Maulana M.A. Shahid, supported by eminent guests including top government functionaries and traditional Chiefs.

The aims and objective of the school is to help in developing the educational standard of the citizens with emphasis on moral, intellectual and physical upliftment of each individual under the guiding principles of Islam. The school is a co-educational institution.

The school started at a temporary site of the Local Government Educational District primary school (now Science Pilot School) Onda for one and a half years. It has since moved to its permanent site at Onda. The 140 acres vast campus started with two buildings comprising of Administrative offices, Staff room, Library, Science Laboratory. A play ground and Agricultural farm existed in the school. In 2004 a hall that could conveniently accommodate 120 candidates was built by Parents Teachers Association of the school. In the year 2006 a block of two classrooms was added.

The school started with twelve (12) teaching and non-teaching staff. The principals of the school are

1.	ABDUL HAI TAHIR	13/2/81 – 31/3/84
2.	ABDUL BASIT KHAN	13/3/84 – 28/6/85
3.	MUHAMMED R. JOYIA	28/6/85 – 5/1/88
4.	MUBARAK A.A TAHIR	5/1/88 – 6/8/93
5.	M.A. BHATTI	6/8/93 – 14/11/94
6.	A.G.E. ABDULSALAM	14/11/94 – 14/5/98
7.	JAMAL D. HAMZA	14/5/98 – 1/2/99
8.	SHAFU USMAN ABDUL	1/2/99 – 23/4/2001
9.	IBRAHIM M. AYYA	23/04/2001- 16/12/2011
10.	ABDUL GANIY OBEY	16/12/2011- 01/11/2013
10.	ADAM GBADESERE	01/11/ 2013 TILL DATE

Akwanga Jamaat Nasarawa Circuit

The seed of Ahmadiyya was planted in Akwanga in early 70's. It was brought to Akwanga by late Brother Amjad Khan. Amjad Khan was a Pakistani Ahmadi. He was a Water Engineer with the Ministry of Works in the then Benue Plateau State, North Central Nigeria. He was assigned to construct the Keffi – Akwanga water dam then, he settled at Akwanga. In 1974, he bought 5.3 Acres of land in Akwanga in the name of Ahmadiyya.

He also built a small Mosque on the land where he and those attached to him used to pray. Brother Amjad Khan died in 1980 as a martyr. He was drowned! After his death, the Jos Jama'at prominently, Alhaji A.R. Ayilara and Bro. A.W. Akinsanya continued wetting the seed planted so that the land would not be revoked.

In October, 2002 Mallam Isa E. Bello was transferred to Akwanga as a Missionary to enhance the development of the Jama'at in the area. As Allah willed, in April 2003, more than one thousand people joined the Jamaat.

In March 2004, based on the development of the area, the then Amir Alhaji M.M. Maishanu laid the foundation stone of a big Mosque that could accommodate more than six hundred (600) worshipers at a time on the land. Due to the geographical local of the land, within a short time, both Ahmadis and non-Ahmadis support the building of the Mosque. In Dec. 2005, Maulvi A.W. Abid was posted to the Jama'at – Akwanga. And in August 2006 the Nasarawa Circuit was created with Akwanga as the headquarters.

The principal officers of the jamaat are - the President Mallam Yakubu Idris, Vice President Mallam. Sulieman Aliyu Maiyaki, Tabligh Secretary Sulieman Musa, Secretary Adam Musa, Taalim-Tarbiyah Sec. Ibrahim Musa, Financial Secretary Idris Sulieman, Dhiyaafah Secretary Tajudeen Usama and Jaidad Secretary Muhammed Rabi.

NEW JAMA'ATS

The new Jama'ats established in the areas:

ANDUN JAMA'AT

Those at the helm of the affair of Jama'at in Andun are: Idris B. Musa – President, Mallam Dahiru Idris General Secretary, Mallam Haruna Musa Tabligh and Taleem Secretary, Alhaji Musa Maikeffi Financial Secretary, and a Daillallah.

NOK JAMA'AT

Nok Jama'at was one of the early Dynamic Global Tabligh center. A lot of activities – Debate, Seminars, and Symposia etc took place in the mosque with the support of the Chief Alhaji Ibrahim Nok – the District Head. The Jama'at officers in Nok are: - President Alhaji Ibrahim Nok, the Secretary – Mallam Saleh Abubakar, Financial Secretary – Alhaji Jibril, with a Daihlallah.

UNGWAN – JATO JAMA'AT

Ungwan – Jato Jama'at has the following officers, President Mallam Ardo Daki, General Secretary Mallam Yusuf, Financial Secretary Mallam Ardo Barde, Tarbiyat Secretary Alhaji Aduka and the Tabligh Secretary, Alhaji Buhari.

UNGWAN – MANGORO JAMA'AT

Ungwan – mongoro Jama'at was established by Late Mallam Muhammed Tanko – a Dai in 1996. The President, Mallam Garba Adamu, General Secretary, Mallam Abubakar Adamu Financial Secretary, Mallam Yusuf Adamu Taleem Tabiyyat Secretary and Mallam Abdulahi Tabligh Secretary. The Present Missionary serving in the Jama'at is Missionary Garba Adamu.

GWASKA JAMA'AT

Ahmadiyya Jamaat was introduced into Gwaska in 1998 through a Dai-late Mallam Muhammad Tanko of Kariyo. He used to visit and convey the message of Ahmadiyya to both Gwaska and Ganin-Sarki at the same time. Both villages accepted the Jamaat at the same year. Mallam Yakubu Fai was posted to Gwaska as Dai. The missionary in Ganin-Sarki is Ishaq Abdullah.

The officers in Gwaska Jamaat are: - Mallam Abdullahi Bawa-President, Mallam Yakubu Fai-Secretary, Mallam Idris Haruna – Financial Secretary, Mallam Jubril Kabamu – Taleem Tabligh – Secretary and Mallam Abubakar Goge-Treasurer.

NINKORO JAMAAT

Ninkoro Jamaat was established in 2005. The following are the names of the office bearers, President Mallam Tenimu Ibrahim, General Secretary Mallam Abdullah Jubrim, Financial Secretary Mallam Jubrim, Tarbiyat Secretary Mallam Chimdo and Tabligh Secretary, Mallam Miabasa Shakaru.

AGYAGA JAMAAT

Ahmadiyya Jamaat was introduced into Agyaga through Mallam Musa Chori, a Dai from Chori-in 1997. Mallam Yakubu Fai was the first Dai to serve in the area after joining the Ahmadiyya Jamaat in 1998. The following are the names of those at the helm of the Jama'at affairs in Agyaga. Mallam Shuabu Jere President, Adamu Abubakar Secretary, Mallam Idris Abubakar, Financial Secretary and Mallam Umar Yusuf, Taleem Tarbiyyat Secretary.

IVIUKHUA (AGENEBODE)

Islam was already in Iviukhua before the return of Alhaji Mallam A.K. Itsado in 1949. He started to teach people the true teachings of Islam, and later informed the congregation that Mahdi has come that the Name of the Islamic group is Ahmadiyya.

This Mallam A.K. Itsador (Istadar) was one of the first set of Missionaries trained by Maulvi F.R. Hakeem including the late Oyatebu of Audu.



Late Mallam A. K. Istidar.
Chairman Agenebode Circuit

Amongst the first people to take Baiat from him are, Late Pa. Momoh Damia Ajaike Akpeokha, Mallam Aliu Emozozo, late Mallam Momodu Akluigbe Emozozo, Pa. Shuaiba Ogedengbe Izimafor and Alhaji Chief Sule

Osimokha Izuagbe. Izuagbe was a Road Overseer and Late Ukpi Drummer is the head of the village. With this two post combined he was able to win more converts to Ahmadiyya and the even used his daughters to convert many people by marriage. Through him Ahmadiyya gained much strength in Iviukhua.

The Late Oyarebu was a frequent visitor to Mallam A.K. Itsado. Through Oyarebu an invitation was sent to Agbede Jamaat to Tabligh - preaching visit in 1954. This visit and the public enlightenment about the true teachings of Islam attracted many Baiats in 1954. Since then members started to attend the state annual conference at Agbede before rotating it. When Maulvi Anweri learnt that there are so many Ahmadi Muslims in Iviukhua and are in need of Mosque and requested for help, he sent £40.00.

The Late Mallam A.K. Itsado (Istadar) Established so many Jamaat in Agenebode now known as Agenebode Zone. These include, Iviukhua, Iviukwer, Ivianokpodi, Ivicbua, Iviegbepui, Iviogbe, Igiode and Emokhuembe.

The first Zonal President was the Late Pa. Momoh Dania Aziake Akpeokha while Mallam Alhaji A.K. Itsado was the 2nd zonal president.

Since then Iviukhua Jamaat the Headquarter of Agenebode zone has since maintained its leadership position in Benin Circuit. In 2007, Maulvi Muhammad Hakran established a Jamaat at Ikperi in Ibie.

IVIUKWE MISSION

Ahmadiyya originated in Iviukwe in the year 1954. Alhaji Momo Bello Osikwemhe, Mallam Sule Okhuofu and Mallam Ismaila Ihegbekhai were the first people to accept Islam Ahmadiyya in Ivinkwe. They build a mosque roofed with grass. Through the Tabligh activities of Mallam Istada after signing Baiat, these three men used to light up local lamps in the evening and go to Ivinkhua for Islam lessons.

After graduating from Quran and other lessons, Alhaji Momo Bello Osikwemhe was made the first Imam of Ivinkwe Misison and Late Mallam Ismaila the Ithegebkuai was the Muazim and Late Mallam Sule Okhuofu was made the first Ivinkwe Jamaat President.

In 1954, Late Mallam Sule Okunofu gave birth to a male child and Aqiqat was performed to the admiration of the Muslims and non Muslims. Among the early members were Mallam Abudukadiri Ughoke, Late Mallam Kadiri Ithegebekhai, Brother Hassan Egieuha, Mallam Musa Osikwemhe, Late Mallam Saliu Amegbe, Chief Musa Ugia, Chief Braimah Isedu, Alhaji Braima Kamabe, Chief Idris Kamabe and Chief Musa Akwemho among others.

IVIEBUA

Ahmadiyya Muslim Jamaat was introduced to Iviebua by a notable Islamic preacher, Late Mallam A.K. Sado, a great hero from Iviukhua through Mallam Braimah Osigbemhe Eshemogie in 1947. The propagation of Ahmadiyya Muslim in Ivibua begins in the family of Eshemogie. The family were pagan (idols worshippers) at the early age. The issue of introducing Islam into the family begins when Mallam Braimah Osigbemeh Eshemogie came in contact with Halimatu Sado who was a Muslim. Mallam braimah was proposing Halimat for marriage before become a Muslim.

Late Mallam Sado argued that his sister will not get married to him until he becomes a Muslim. He was convinced by Mallam A.K. Sado to accept Islam and he did as he was told by his inlaw A.K. Sado. He also accepted to be an Ahmadi Muslim. From then, Late Mallam Braimah dedicated his life to. In 1970 he completed the learning of the Holy Quran from Mallam A.K. Sado.

In 1951 Mallam Braimah converted his Brother Mallam Bello Eshemogie into the fold of Ahmadiyya Islam. He was trekking from Iviabua to Iviukhua in search of Quranic knowledge from A.K. Sado. There was no electricity at that time and he was using a kerosene lamp to learn. The journey from Iviabua to Iviukhua is 1km away. He was a Naib to Imam of the mosque through out his life time. He died at the age of 93.

Late Mallam Musah Udofe who was also another pagan was converted by Mallam A.K. Sado. He studied the Holy Quran from Mallam A.K. Sado. He was trekking from Iviabua to Iviukhua 1km away in the night with the use of Kerosene lamp every night in search of Quranic knowledge in 1954 – 1963. He was the Imam of Iviabua mosque in 1974, until his death in 2006.

Late Mallam Zibiri Omoba a pagan was also converted by Late Mallam A.K. Sado into the fold of Ahmadiyya in Iviabua. He was neither a Muslim nor Christian before he joined the members of Ahmadiyya Jamaat in Iviabua. Mallam Zibiri was trekking 1km from Iviabua to Iviukhua every night with a kerosene lamp seeking Quranic knowledge from Mallam A.K. Sado. He was the treasurer of the Jamaat in till 1990.

The members and their family were trekking from Iviabua to Iviukhua every Friday for Jumat service until Mallam A.K. Sado established a Jumat service for them in 1974. Mallam Musah Udofe was appointed the Imam of the mosque in Iviabua. Mallam Braimah Eshemogie was the Naib Imam of the Mosque. He became the Imam in 2000. Mallam Musah Udofe took over as the Imam in 2006. Mallam Yusuf Zibiri is now the Imam.

IVIANOKPODI AGENEBODE

In the year 1954, Ahmadiyya Muslim jamaat was introduced to the Ivianokpodi community by Late Alhaji A.K. Sado. In that year, the first person to sign Baiat was Late Pa Alhaji Abubakar Idinye, followed by Late Pa. Aliu Ithrotor. Pa Aliu Ithrotor was the first President, while Late Mrs. Adishetu Idinye was the first Lajnal President.

OLINLIN UZEA UROMI

The Jamaat was established 1989 through the Tabligh efforts led by Maulvi Z.T Ayuba. Then Missionary Yahaya Ayagbena was transferred there from Idegun Jamaat. He coordinated the activities of the Jamaat with growing population of students.

ATUAGBO UNDER IBORE IRRUA

Ahmadiyya Muslim Jamaat, Atuagbo was established in 1989 when the Tabligh Team from Lagos came to Etsako which was led by Maulvi Z.T. Ayuba after days of public preaching and house to house visits, they got some Baiats and Yunusa Osimen was then made the Imam.

IMIOKONO JAMAAT

Imiokono mission was established in 1951. It should be known that Imiokono is a village in Jagbe clan. This feat was achieved through frequent preaching carried out there by some members of Eko Habeeb Ulemas, notably Mallam M.M. Habeebu, Alhaji M.M. Ibrahim, Alhaji Rizwan Ali, Suleman Osifo.

More than 30 members signed Baiat from their hands. A prominent member of the Jamaat is Mallam Zubair Suleman who was learning Quran in Eko Habeeb and Qassim Muhammad and few others.

EKPOMA JAMAA'AT

Ekpoma Jama'at was established by Chief Alhaji Abdul Aziz Olaihimire in 1975. Alhaji Oaihimire is a native of Ekpoma who was living in Benin City when he was working as Chief Accountant in one of the Banks in Benin.

He had discussions on religion with Maulana Ajmal Shahid in Lagos. After his conviction about the true message of Islam and the Ahmadiyya Jamaat, Chief Alhaji A.A. Oaihimire signed Baiat in 1970. To have a place of worship, he donated a plot to the Ahmadiyya Mission in Benin where the Benin Jama'at had its Central Mosque today.

Upon his retirement from public service, to his home town in Ekpoma, Alhaji Oaihimire built a standard mosque, along Benin-Auchi express-way, Ekpoma.

CHAPTER SIX

THE SPREAD OF AHAMDIYYA: LATTER PERIOD

Immediately after the crisis of the 1930's and the 1939-44 World War, the International Ahmadiyya Jama'at entered a period of rapid expansion to various parts of Nigeria. Virtually no year passed without one or more new missions or mosques being established.

MODAKEKE MISSION: 1947

The establishment of Ahmadiyya Muslim Mission at Modakeke was in 1947 through Alfa Yusuf Omope and the Alfa Tiamiyu of Ode-Omu Mission. The Imam of Ode-Omu Mission played a prominent pioneering role through his incessant visits to Modakeke to lead preaching activities. The outcome of his arduous efforts was impressive turn-outs of the people with attendant converts. This also prompted the Missionary, Ahmadiyya Mission in Ile-Ife, Muallim A.G. Daramola to participate in active vigorous preaching. All this gave Modakeke Mission a solid foundation and they weather all opposition against Ahmadiyya teachings. Imam Oluwa was also a champion of Ahmadiyya crusade in Modakeke, through spiritual upliftment and Islamic learning.

Insert Alhaji Daramola and Late Alhaji Oluwa

The Jama'at used private residence for prayers until 1955 when a piece of land was donated by the Bamgbaye family. A temporary Mosque made of canopy was erected. By 1968, a standard permanent mosque had been built through special sacrifices by members. Muallim A.G. Daramola motivated the Jama'at towards the difficult sacrifice by his frequent visits and appeals.

The pioneer members who played prominent roles in the establishment of Modakeke Mission are Alfa Yusuf Omope, Alfa Shittu Oladosu. Alfa Kasumu Ogundele of blessed memory, Alfa Ilyas Omope, Alfa Karimu Oladipupo, Alfa Salawu Fagbenro, Alfa Nasiru Arinola, Alfa Saliu Omope of blessed memory and Alfa Sanusi Omope.

AGBEDE MISSION: 1948

Ahmadiyya was established in Agbede in 1948 (Agbede, was then in Etsako Native Authority). Alhaji M.M. Habeebu on his return to Agbede after Islamic training in Lagos under Alhaji Maulana Fazl Rahman Hakeem (r.a.) worked assiduously towards the realisation of this dream.

Before this time, late in 1944 or early 1945, the then Amir Maulana Fazl Rahman Hakeem made another extensive tour of the then Western Nigeria and visited Agbede where he discussed vital points with the Chief Imam, the Oba and Chiefs and Ulemma of the town. Among the points discussed was the training of a son of the soil in Islam and Arabic Studies.

After a competitive selection process, the young Muhammad Murtaza Habeebu was duly selected by the people of the town under the auspices of the Native Authority. Young M.M. Habeebu was then sent in November 1945 by Etsako Native Authority and partly financed by his father to study Islam and the Holy Quran under Alhaji Maulana F.R. Hakeem so that he might return to teach Agbede children in the schools.

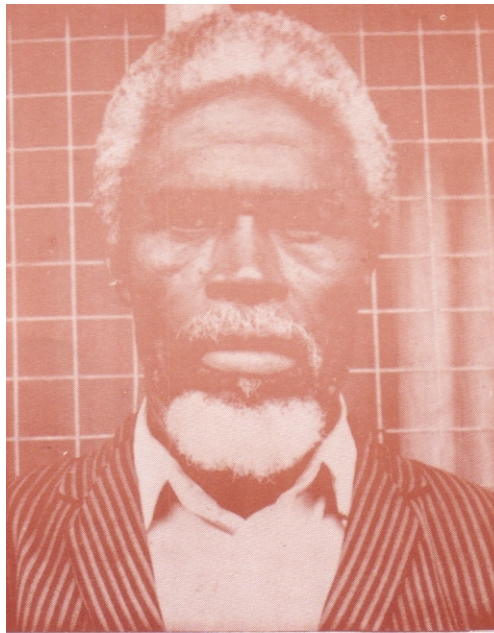
Before he returned in 1947, he accepted Ahmadiyyat and signed Baiat at the hand of Maulana F.R. Hakeem, with the written permission of the Chief Imam and Ulemma of Agbede.

When he returned he was appointed a teacher in the Native Authority School. He started preaching to the people at Agbede about the advent of the Promised Messiah and Mahdi (a.s.) in the person of Hazrat Mirza Ghulam Ahmad. Agbede people appreciated his knowledge of Islam, but greatly opposed him and said that Mahdi had not come.



Mallam M.M. Habeebu

One of the first persons to support Alhaji M.M. Habeebu and joined Ahmadiyyat was Alhaji A. Omoalukhe Enakhimio. He was an ex-service man employed as a teacher in the Native Authority School, Agbede. He said that he read booklets written by Maulana Muhammad Ali while he was serving as a soldier in the Middle East.



Alhaj Enikmio
Chairman Agbede Circuit

However, many young men, especially those of the age group of Alhaji M.M. Habeebu appreciated his teachings and accepted Baiat from him. Among the first to accept Ahmadiyyat through him were his brothers, Muhammad Mustafa Habeebu, Muhammad Rabi'u Habeebu, Ismail Ibrahim, Rizwan Ali, Abdul Ali, Seibu Ali his father's pupil, Yusuf Audu, his colleague in the village, Abdus Salam Osifo and some members of the royal family, M.A. Momodu, M.S. Momodu, Sule Abdullahi and Abdul Aziz Haliru who later became the Northern States Circuit Chairman.

At first Alhaji Muallim Habeebu (the father of Alhaji M.M. Habeebu) opposed his children for accepting Ahmadiyyat. He eventually signed the Baiat during the Amirship of Maulana N. Ahmad. Eventually, every inhabitant of Eko Habeebu (Habeebu Village) accepted Ahmadiyyat. Eko Habeebu was renamed Eko Ahmadiyyat (meaning – Ahmadiyya village). Agbede Jama'at went about and preached Ahmadiyyat to the neighbouring towns and villages. Some people accepted Ahmadiyyat. These included Jagbe, Idegun, Ibore, Unogbo and Ugiabhole. In 1954 when Maulvi M.A. Saqi visited Agbede, he accompanied members of Agbede Jama'at to establish an organised Jama'at at Auchi. Agbede Jama'at also established Agenebode/Iviokhua Jama'at in 1954.

Agbede became the Headquarters of Ahmadiyyat for over 34 years, i.e. 1948 – 1982 in what was then known as the Bendel, now Edo State. During this period, Agbede was the seat of all the Central Missionaries sent to Bendel State (now Edo), among whom were Maulvi Sultan Ahmad, who was succeeded by Maulvi Azeez Ahmad Shah, who was also succeeded by Maulvi Muhammad Iqbal, followed by Maulvi Hamid Ahmad Zafar.

Between 1948 and 1968, the whole Bendel (now Edo) Circuit was known and called Agbede Circuit. In 1968, Maulana F.I. Anweri divided Agbede Circuit into four Circuits, namely: Agbede, Benin, Auchi and Agenebode. In 1982, Maulvi H.A. Zafar moved the Headquarters from Agbede to Benin City.

In 1952, Alhaji Mallam Ibrahim Oyaberu who accepted Ahmadiyyat in Lagos in early thirties when he was working there returned home. He was an illiterate. He came to Agbede Jama'at and offered himself as a Missionary if Agbede Jama'at would be prepared to pay him allowance.

Agbede asked him how he could be a Missionary, when he was an illiterate. He said that he would tell the people that Mahdi has come and in addition to that, distribute literatures, and that if people asked him questions, he would ask them to read the literatures or refer them to Alhaji M.M. Habeebu.

So Agbede Jama'at employed him and continued to pay his allowance until 1954 when Maulana N.M. Naseem Saifi the then Amir and Missionary Incharge Nigeria agreed that the Headquarters in Lagos would assume the responsibility of paying his allowances. He was thus appointed a full Missionary.

In 1954, when Maulana M.A. Saqi was sent to Agbede by Amir Naseem Saifi, because of the persecution of the Ahmadiis, Agbede Jama'at seized the opportunity to take him to Alhaji I. Oyarebu. Maulana Saqi and members who accompanied him from Agbede including Alhaji Oyaberu held an open lecture at Auchi. Ten youths accepted Ahmadiyyat and signed the Baiat. That was the beginning of Ahmadiyya Jama'at in Auchi.

JAGBE MISSION: 1948

Since 1948, the Jama'at at Agbede town were going to preach and winning converts at Jagbe and the adjoining villages. There are four villages that constitute Jagbe, namely; Ikhua, Ihelame, Imiokono and Imiogia. About two families from Imiokono first accepted Ahmadiyyat tenet, the true Islam. One of them was Brother Isa Enakhinio who accepted Ahmadiyya when he was living in Eko Habeebu and later moved to Imiokono.

The other was Chief Ayyuba Aire from Ihelame village. A pupil from Ikhua, by name Yusuf Abdullahi who was studying the Holy Qur'an at Eko Habeebu, under Alhaji M.M. Habeebu's father also accepted Ahmadiyyat at Eko Habeebu. When he completed his studies and went back to Jagbe, he was appointed the Imam in-charge of the Villages of Jagbe.

Jagbe used to come to Eko Habeebu for the weekly Juma' Ahmadiyya service for a few years when they built their own Central Mosque at Central Eko Jagbe, and Alhaji Yusuf Abdullah continued to be the Imam. Jagbe Jama'at has since then grown in size.

Other Small Missions in Bendel State (now Edo): 1948 – 1963

Several small Jama'ats were established in Bendel State (now Edo), some independently, others as a result of the expansion of bigger missions such as Agbede. They included Iyaro 1948, Sabe 1948, Idegun 1952, Ibhole 1953 and Ayua 1963.

YARO MISSION: 1948

Alhaji .O. Muhammad, accepted Ahmadiyya from Alhaji F.R. Hakeem (around 1945) in Lagos and converted some members of his family at Iyaro to establish the Jama'at in the area.

SABE MISSION: 1948

Brother Musa from Sabe lived in Lagos during the time of Alhaji F.R. Hakeem and signed Baiat around 1945. He returned home to convert some of his town's people, and established a small Jama'at there in 1948.

IDEGUN MISSION: 1952

This is one of other small Jama'ats established in Bendel State (now Edo). In 1952 when Alhaji M.M. Habeebu was transferred to Idegun as a teacher, some teachers among whom were Mr. A.A. Oseni, A.O. Audu, M.A. Sule, S.E. Zibiri and D.O. Oarhe signed Baiat from him. Some pupils also signed the Baiat and the Jama'at was established.

IBHOLE MISSION: 1953

In 1953, Agbede Jama'at opened a Mission at Ibhole, where they had been going for preaching regularly. Ibhole is about 7kilometers from Agbede.

AYUA MISSION: 1963

Alhaji Ibrahim Oyaberu used to tour Ayua and other nearby villages in the 1950s. He won some converts in Ayua Village. About 1963, Muallim A.K. Mustapha returned there after receiving some training from Maulana Naseem Saifi in Lagos. He organised the Ahmadiyya Muslim Mission there. Muallim A.K. Mustapha is a native of Ayua.

ILUOMOBA-EKITI MISSION: 1948

Alhaji Abdul Malik Ibukun learnt of the establishment of Ahmadiyya Muslim Jama'at in both Ado-Ekiti and Igbemo-Ekit by Muallim Abdul Jamaludeen Bada in July 1948. He sought further information about the Jama'at from Muallim Bada Ado-Ekiti. He was advised by Maullim Bada to meet the then Amir and Missionary Incharge of the Jama'at in Nigeria, Maulana Noor Muhammad Naseem Saifi in Lagos. He complied with the advice and signed the Baiat. Not that alone, Alhaji Ibukun stayed behind for a period of time to learn more about the teachings of Islam and Ahmadiyyat.

Back in Iluomoba-Ekiti, Mission, Alhaji Abdul Malik Ibukun single handedly built a modern Mosque with a mission house in 1956. The early converts include Abdul Hameed Ayeni, Zubair Ibiyanu, a native of Okene in Kwara State and indigenes of Oyo State.

ADO-EKITI MISSION: 1948

Muallim Abdul Jamiu Jamaludeen Bada was appointed as Ahmadiyya Missionary in January 1948 after the training under Maulana F.R. Hakeem. His first posting took him to Ondo town but being a native of Ado-Ekiti, he addressed invitation letters to many of his relations back home. His younger brother Yusuf Olanipekun paid him a visit and after some discussions on Ahmadiyyat, he signed the Baiat. He thus became the first Ahmadi Muslim based in Ado-ekiti through whom Ahmadiyya was introduced to Ado-Ekiti.

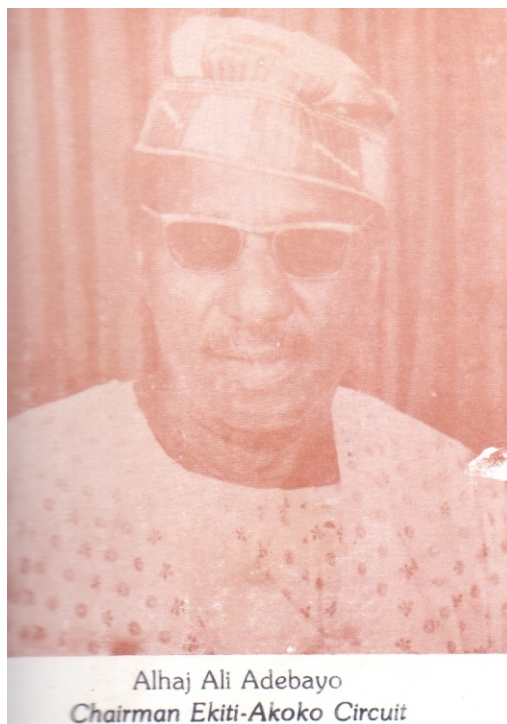
On July 4, 1948 Muallim Abdul Jamiu Jamaludeen Bada went to Ado-Ekiti on preaching activities and won converts among whom was Alfa Jimoh Adewunmi currently an elder of the Jama'at. The Jama'at at this juncture acquired a room belonging to Alfa Dabi Bello Ajileye along Ejigbo Street for congregational prayers. In 1954, the Jama'at acquired a piece of land at Ijiku Street where the first Mosque was built.

The Mosque had to be abandoned because it was waterlogged although there was still a plan to profitably utilize the plot. Another plot was later acquired and the foundation stone for a standard Mosque was laid on January 26, 1964. The Mosque which was under construction, for a decade was November 2, 1974 completed by Maulana M.A.

Shahid. The Mosque has a Mission House, conference centre and other facilities. A bookshop was also built by Alhaji Alli Adebayo as an attachment to the Mosque complex.

As a result of vigorous preaching activities, Ado-Ekiti Mission founded other Missions in the neighbouring areas including Erijiyan, Igbemo, Iluomoba, Ifaki, Ijurin, Ilawe, Iworoko, Ipoti, Ikere, Emure and Iyin-Ekiti.

Much earlier on around 1954, a Quranic and Arabic class had been established and had produced highly learned scholars including Maulvi A.J. Giwa, Muallim N.O. Bada and many others.



Ado-Ekiti Mission is the nerve Centre for all the Missions in Ondo State being the Headquarters of the Ekiti/Akoko Circuit. The first and second Chairman of the Circuit came from Ado-Ekiti and they are Alhajis Alli Adebayo and A.A.K. Adeyemo respectively. The first Chairman and General Secretary of the Mission were respectively brothers Uthman Oladimeji and Alhaji Alli Adebayo. As at 1989, the Chairman and General Secretary are Alfa Jimoh Giwa and Brother Tijani Oladipo respectively.

IWO MISSION 1949

Ahmadiyya Muslim was duly established in the year 1949 by Late Pa Mofolorunso Adiat Sanni. Pa Sanni was a Civil Servant, he used to come home on leave to Iwo and he preached Islam and Ahmadiyyat to all nooks and corners of the town until he retired in 1949 he finally settled at Iwo, his hometown, and this gave him the opportunity to put the Jama'at on good footing.

He built a Mosque in 1950 which is the Mosque owned by the Jama'at Idiomo. The same year a Missionary Alfa Ibrahim Kazeem, was posted to the Mission. The then Amir, Maulana N.M. Saifi used to visit Iwo constantly to give public lectures before he left Nigeria in 1964, the first convert was Brother Salami a native of Iwo.

Alfa Ameen from Ede, Alfa Abdul Ghaniyu now of Zaria Mission, Alfa Ghazali a native of Iwo and Alhaji S.D.A. Ahmad of Ibadan were among the Missionaries who worked at Iwo Mission during the life time of Pa. Sanni.

After the death of Pa Sanni the following missionaries were also served at Iwo within 1979 and 1980. Missionary Azeez Akewusola, Missionary Akin Bensala, Missionary Tajudeen Azeez, Missionary Ghaniy Obe. The following Alfes, Alhaji Fassasi Aremu (NEPA Officer), Alfa Lawal Olorun Esan from Ede, Alfa Lawal Baba 'Laidi from Oyo town, have also worked with the Missionaries.

Prominent members of the Jama'at are Brother Shaikh Ahmad Sanni, Brother Abdul-Azeez Adewusi, Abdul Lateef Tadese, Salih Pelejo, Tahir Alabi and Brother Hafiz Yusuf.

OWODE MISSION: 1950

Ahmadiyya was introduced into Owode Egbado in 1950 through Mr. Abdul Rahman Ikumapayi, a native who was based in Ilaro where he accepted Ahmadiyyat. He introduced the Jama'at to Fasasi Akinlade who thus became the first resident Ahmadi in the town.

Through intensive preaching activities some converts were won from Irogun Alagbon areas of the town. They are Aliu Kareem, Tijani Opayemi, Jimoh and Alfa Yusuf Raji, who studied Arabic in Sudan. Yusuf Raji signed the Baiat in 1968 and started a Quranic and Islamic classes for the men and children of the Jama'at.

In 1971, a plot of land was acquired for Mosque construction to serve the expanding community. By regular preaching activities usually attended by Alhaji M.A. Salman from Ilaro and Alfa S.O. Quadir, coupled with several debates, many converts were won consequent upon which it became expedient to reconstruct the mosque in 1982.

The Jama'at has a total of about two hundred and sixty members. The Jama'at was responsible for the establishment of three other Missions in the nearby villages, Ajilete, Oke-Odan and Owo.

AGEGE MISSION: 1950

In 1950, Alhaji A.K.S. Adalemo, the then Chairman of Agege Muslim Mission came from Otta to settle down in Agege. He had already joined the Ahmadiyya Muslim Jama'at in 1935 through Alfa Salih Bello. Among those who came with him were his wife Falilat and his children – Mufutau and Nurudeen Adalemo.

On arrival at Agege, Alhaji Adalemo's main activity was preaching all over Agege. Before the time, there was an Ahmadi at Agege in the person of Mr. L.A.O. Balogun, the then Manager of National bank, Agege branch, and later, the Imam of Ibadan Mission, who had contact with Maulvi N.M. Saifi, the then Amir.

In 1951, he preached to Mr. Abdul Rafiu Odukoya, who also came from Otta to sign the Baiat. In 1952, Maulvi Naseem Saifi came to Agege at the instance of Mr. L.A.O. Balogun and Alhaji Adalemo to formally inaugurate the Ahmadiyya Jama'at. Among the pioneer members of the Jama'at are Mallam Garuba, Brothers Rafiu Odukoya, Ayoola and the family members of Balogun, Adalemo and the rest.

The first Juma'h service of the Ahmadiyya Jamaat was led by Maulvi Naseem Saifi, in Alhaji Adalemo's place at Adebari Street, Atobaje, Agege. The Jama'at encountered a lot of persecution and bitterness initially from traditional orthodox Muslims and Christian preachers. In one of their preachings, members were stoned and Alhaji Adalemo's clothes were torn into shreds. But the Jama'at prevailed on the basis of their authoritative arguments.

Before a permanent Mosque/Mission house was built, a shop was rented and used as for Mosque and Arabic/Islamic classes. In 1953, the first Mosque was built of mats, and later with mud. Eventually in 1977, members started the construction of a two-storey Central Mosque which was completed and opened in 1978 by Maulana Muhammad Ajmal Shahid, the then Amir. One of the pioneer members and an early Chairman who gave strong moral and financial support to the Jama'at was Alhaji Surakatu Falola who unfortunately left the Jama'at before his death.

PALM-GROVE MISSION: 1950

Palmgroove branch was founded in 1950 by Pa Tahir Seedy. Before this period, Pa Tahir Seedy had been a staunch member of the Jama'at in Mushin. This explains the later attachment of the Palm Grove Mission to Mushin Jama'at.

In 1964, Brother Ali Ishola Yusuf, a prominent young Ahmadi moved to the locality and contributed immensely running the Quranic and Arabic classes for the youth. This brought in many young men including Brother Abdul Hakeem A. Fola Adeoshun who joined the Jama'at in 1965.

Among prominent elder Ahmadi was Brother B.O. Rabi (of blessed memory) who later succeeded Brother A.I. Yusuf as the Imam of the Jama'at.

Pa Tahir Seedy donated the space of land behind his house which was built with planks as temporary Mosque. The Jama'at continued to observe the Juma'at Prayer at Mushin Mosque. The plank Mosque was demolished and rebuilt with concrete blocks in 1984. In January 1986 it was made into a full-fledged Mission capable of organising Juma' Ahmadiyya Prayers separately from Mushin Mission.

Among others who are staunch members are Bro. H.A.F. Adeoshun (the Imam), Brothers R.A. Sanni (Chairman), R.A. Adisa (Secretary), M.M. Shittu (Financial Secretary), M.T.A. Adeleke (Asst. Financial Secretary), M. Tayo Akinyemi (Treasurer), Pa Qadri (Caretaker of the Mosque), Bro. I.F. Ajijola (Welfare Secretary), Bro. M. Oranlola, Bros. Ajijola and S.O. Ahmed (now Dr. Ahmed Sowemimo) and a host of others, including Mrs. Seedy (wife of Pa Tahir Seedy).

BENIN CITY MISSION: 1951

There were some Ahmadi Muslims in Benin City in the 1940's but were controlled by the Jubril Martin's group of Ahmadi Muslim which was known as Ahmadiyya Movement in Islam, Nigeria.

Their recognition had been withdrawn by the Khalifa (The Supreme Head of the Worldwide Ahmadiyya) since 1940 because they were disobedient to the Representative (Amir) of the Khalifa in person of the Missionary, Maulvi Fazl Rahman Hakeem. They refused to recognise him as the Imam.

Some Ahmadi Muslims eventually discovered that they were in the wrong camp. Among them were Brother Abdur Razak Adesina Bakare, Kasumu Okunola, Sadi Banjo, a born Ahmadi son of the late Sadiq Banjo of Epe, Alhaji Abdul Hameed Aregbe and late Brother Tijani. These brothers broke away in 1952 from the Movement because of some misconduct of its leadership.

Members that year got in touch with the (International) Ahmadiyya Muslim Mission with Headquarters at 45, Idumagbo Avenue, Lagos through two Missionaries on tour of Benin Province for Tabligh activities at that time.

The two missionaries are Maulvi Mohammad Afzal Qureshi (Pakistani) and Pa Alhaji Abdul Wahabi Elias (Nigerian) who were posted to the area in June 1951. The brothers immediately joined the Ahmadiyya Mission Missionaries and an open air lecture was organised in the heart of Benin City, close to the Oba's Palace.

The barbing workshop of Brother K.O.S. Banjo, located in Chief Obasuyi's house on Mission Road, served as the mosque since June 1951. Other private houses were also used, among which is that of Muhammad Ashraf Habeebu, a printer in Lagos Road, Benin City. Other early converts were Brother Saibu Aluede and Lamidi Balogun.

The building of the first Ahmadiyya Mosque started in 1977 and was completed and officially opened in 1979. It is located at No. 36, 1st Freedom road, Ogbe Stadium. The first Mission house was also opened on Friday, March 12, 1982. On that day, Maulvi H.A. Zafar, Missionary Incharge of Bendel State (now Edo), shifted the Bendel (now Edo) Headquarters from Agbede to Benin City.



Ahmadiyya Mosque Benin

The officers then were Alhaji K.O.S. Banjo – Chairman, Brother Olu Royal Treasurer, Dr. Imarenzor – Secretary, Brother Abdul Fatai – Financial Secretary, Brother Y.K. Haruna – Missionary and Imam.

ABEOKUTA MISSION: 1952

Ahmadiyya Muslim Jama'at was fully established in Abeokuta in 1952, with the following as pioneer members: late Pa Bello Badmus, Alfa Taslim Elias, Alfa H.O. Ajakaiye, late Alfa Mudasiru Ajakaiye, Alfa Ashimiyu Ilori, late Pa Kasumu Odefara, late Nurudin Yusuf, Alfa Baid Lawal and Alhaji S.A. Akinbola. As at that time, sitting rooms and shops of members served as Mosques. Alhaji A.H. Sanni, the present Imam joined the Jama'at in 1954 thereby increasing the strength increasing the strength to ten.

A plot of land was bought with the help of the late President of the Jamaat in Nigeria, Alhaji A.A. Abiola in 1965, and a small Mosque was built with thatched roof. It was later rebuilt with corrugated iron sheets. Being the only

Mosque then, it served also as the Mission's Central Mosque for Jama'at service until 1973 when the foundation of the present was laid on February 4, 1973. Since then the Jama'at has started to increase little by little until when Ogun State was created and some members were transferred to Abeokuta thereby increasing the membership of the Jama'at considerably.

The executive Committee of the Mission are: Alhaji G.O. Rufai – Chairman, Alhaji A.H. Sanni – Imam, Bro. R.A. Lawal – Vice Chairman, Bros. M.B. Odukoya – General Secretary, M.A.A. Ibrahim – Asst. General Secretary, Bros. M.T. Onabanjo – Financial Secretary, N.A. Sorunke – Assistant Financial Secretary, W.A. Bamgbopa – Treasurer, S.A. Ogungbade – Social Secretary and Bro. L.A. Ajakaiye – Auditor.

For easy administration, Abeokuta is divided into eight zones. These are Iberekodo, Ago-Ika, Lafiaji, Isabo, Idiaba, Erunwon/Ake, Olomore and Onikolobo Zones. As at the time of this report, only four of the zones have permanent mosque buildings, which are in Iberekodo, Ago-Ika, Olomore and Ake, the historical accounts of which are set out below:

AGO-IKA (ABEOKUTA) ZONAL MOSQUE

It is the intention of the Jama'at in Abeokuta to have places of worship in important areas of the town where there is an appreciable number of members of the Jama'at and where land is available. Those places would be known as zonal mosques for members in the same area to converge for daily prayers and also for the regular religious education and discussion. One of the areas where this has been achieved is Ago-Ika area of Abeokuta.

The piece of land upon which the Ago-Ika mosque was built was donated by the Aloba/Ileru family of Ago-Ika, Abeokuta. They were non-Ahmadis. In view of the small numbers of members in the area, general donations, both in cash and kind were called for, and with the financial and moral assistance from the Abeokuta Mission Secretariat. The foundation of the mosque was laid in May 1980 and the building was completed in December of that same year. The pioneer members were Alhaji A. A. Makinde, Alhaji R. A. Akindipo, Bros. I. Soetan and S. Bolaji

OLOMORE (ABEOKUTA) ZONAL MOSQUE

Olomore zonal mosque was solely built by an Ahmadi brother, Bro. Asimiyu Famuyiwa in 1983 and donated to the Ahmadiyya Jama'at, Abeokuta. The Mosque which had been in use since then serves Ahmadi and non-Ahmadi Muslims in the area.

AKE (ABEOKUTA) ZONAL MOSQUE

The piece of land on which the mosque was built was donated by Pa Sadiku in 1987; was then a non-Ahmadi. The Mosque was built through wakar-amal (manual voluntary or dignity of labour) and was completed within four weeks of the commencement of work on the project. It now serves members and non-members in the area.

SHOMOLU MISSION: 1954

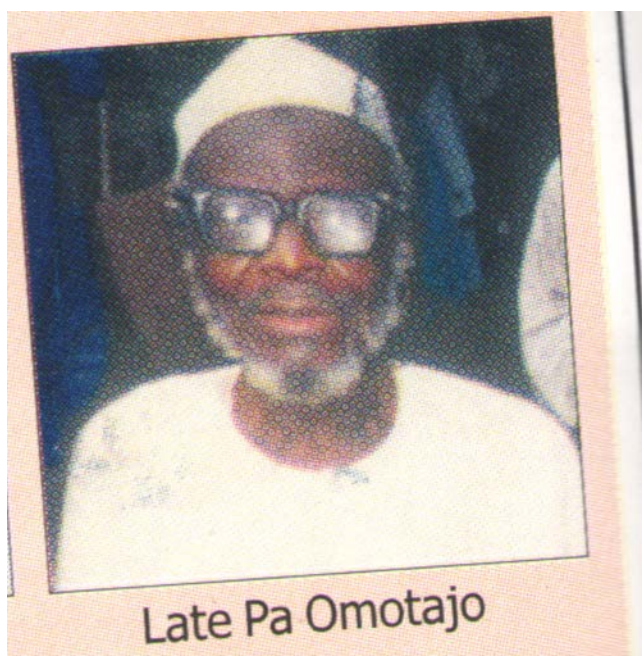
Ahmadiyya Muslim Mission Shomolu was founded by Alfa Shaikh Muhammad Alao Abdul-Qadir as a result of his movement from 16 Glover Street, Ebute-Metta, to his new house No. 6, Humuani Street, Shomolu. Ebute Metta was also the centre of Ahmadiyya Mission activities.

The families of the Late Shaikh Muhammad Abdul-Qadir thus became the first Ahmadi members in Shomolu. He completed the Ahmadiyya Mosque attached to his building in 1956 and this gave birth to the first Ahmadiyya Mosque Shomolu in the local government area. Regular prayers were observed in the Mosque and open air lectures were held regularly in front of the mosque.

Early converts into the fold of Ahmadiyya were as follows: Bros. A. A. Taose, B. I. Yunus, K. Lasisi, R. Oladele, N. Bello, A. Oke, K. Olarewaju (now Alhaji) and Bro. A. R. A. Dawodu who has been his student from Ebute-Metta, where he conducted Arabic and Quranic Classes for the children of the Jama'at.

The first Chairman of Shomolu Mission was Shaikh M. A. Abdul-Qadir, Vice Chairman was Bro. A. A. Taose and the first Secretary was Bro. M. B. Abdul Qadir. Shaikh M. A. Abdul-Qadir passed away in July

Brother Abdul Qadir Adeniran Motajo was as coming to Shomolu early in the 60's and the Jama'at praying regularly in the area, before the death of the Imam. So, Bro. A. A. Taose became the Imam and Chairman of Shomolu Mission after the death of the late Imam in 1966. Alhaji A. Q. A. Motajo later became the Imam and Chairman in 1967, while Bro. B. I. Yunus was the Secretary.



The first Juma'ah service was held on the 20th August, 1967. Imam A. Q. A. Matajo has been a moving force of Shomolu Mission. The new Central Mosque in Shomolu started in 1976 and has reached an advanced stage of second floor decking in 1987. Regular Jama'at activities are now held in the new Central Mosque at Church Street, Bashua, Shomolu.

The Executive Committee members in 1987 were: Alhaji A. Q. A. Matajo, Chairman, Dr. M. A. Fashola Vice Chairman, Brother G. A. Qadir Financial Secretary, Brother B. I. Yunus Secretary, Brother M. Oladapo Assistant Secretary, Brother A. O. Abdus Salam, Secretary Talim & Tarbiyyat and Secretary Islaho-Irshad, was Brother M. B. A. Qadir, Acting Treasurer, Alhaji B. O. Parakoyi, Auditor, Bro. A. S. Adepoju was the Social Secretary. Unofficial members are Alfa Bello Sanni and Brother A. Adejuwon.

The Auxiliaries

The Ansarullah members then were under the Zaimship of Alhaji B. O. Parakoyi, while the Khadims as at the time were under the Qaid of Brother G. A. Qadir. Lajna members are under the Chairperson of Alhaja Tokan. Atfal numbers 65 and Nasirat 55.

The first Fazli-Omar Islamic Nursery School in the country was inaugurated in January 1988 at Shomolu Mission under the guidance of Dr. M. A. Fashola (Co-ordinator) and Bro. M. B. A. Qadir (Treasurer/Accountant).

The children got the blessings of Hazrat Mirza Tahir Ahmad, Khalifatul Massih IV during his visit for Nigeria February from 13 – 22, 1988.

AUCHI MISSION: 1954

The origin of Ahmadiyyat in Auchi dated back to the 1930's but no regular Jama'at or Mission was established until much later. Some Auchi people living and working in Lagos signed the Baiat in Lagos in the early 1930's. Among them were Alhaji Ibrahim Oyerebu, Alhaji U. O. Umor and Alhaji J. M. Jimba. They were all in Lagos and therefore could not establish Ahmadiyyat in Auchi. Maulana F. R. Hakeem of blessed memory had also been visiting Auchi and other areas in the then Bendel, now Edo State. Consequently, Bro. A. E. A. Momoh was sent by the Otaru of Auchi (King) to study Islam and Arabic under Alhaji Maulana F. R. Hakeem. He returned to Auchi in 1945 after accepting Ahmadiyyat. He was appointed as a teacher at Native Authority School the South-Ibie. No regular Jama'at was established until November 1954.

In 1954 a group of Ahmadi from Agbede followed Maulana M. A. Saqi to Auchi to visit Alhaji I. Oyarebu. There, they held a public lecture through which some youths signed the Baiat. They were organised into a Jama'at and officers were elected among them. Alhaji Oyarebu had dedicated himself at Agbede Mission as Missionary.



Alhaj Sedenu
Chairman Auchi Circuit

The Ahmadiyya Headquarters in Lagos became responsible for his allowances. Alhaji Oyarebu continued his Missionary activities and with his efforts many more people acceptable Ahmadiyyat. During the Imarat of Maulana

M. A. Shahid, a Nusrat Jehan Hospital was approved for Auchi. Though the hospital buildings have been completed, normal medical operations were yet to commence at the place, as at the time of this publication.

IVBIOKHUA (AGENEBODE) MISSION: 1954

Alhaji Oyarebu was touring Afemai and Ishan Divisions for preaching in 1954, when he met a community at Ivbiokhua, Agenebode. They were interested in the message of Ahmadiyya. According to Alhaji Oyarebu their Chief, Mallam A. K. Istadar, had lived in Northern Nigeria before and had contact with Maulana Fazl Rahman Hakeem in the North, but had since lost contact with him. Alhaji M. M. Habeebu led a group of Ahmadiis from Agbede town accompanied by Alhaji Oyarebu on bicycles on a preaching expedition to Ivbiokhua in Agbenebode and they stayed there for three days. Alhaji Istadar invited many people from the adjoining villages.

During his stay, 63 persons signed Baiat forms. Since then, Agbede Jama'at sent Ahmadi members to visit the place to preach and teach members Islamic rules, ethics and Ahmadiyya traditions. For many years they attended annual conference at Agbede town, until the conference is rotated from town to town. The Jama'at at Ivbiokhua and the neighbouring villages have grown very rapidly in number. The then Amir Maulvi Naseem M. Saifi was so pleased with the report of their activities, that he sent E40.00 in aid of Ivbiokhua Mosque building.

IPOKIA MISSION: 1954

The establishment of Ahmadiyya Muslim Mission, Ipokia came through Alhaji Abdul Karimu Maliki. After retiring from the Nigeria Army in Ibadan in 1938, Alhaji Maliki stayed a short while in Ibadan during which he joined the Ahmadiyya Community Ibadan. He then returned to his home town in 1953 to launch the Ahmadiyya Muslim Mission. His father late Pa Maliki happened to be the Chief Imam of the orthodox Muslims but did not oppose his son's ideas.

The pioneer members accepted Ahmadiyyat through Alhaji A. K. A. Maliki include Alhaji Lawal Ojo and Alhaji Tiamiyu Aliyu who were trained in Quranic knowledge by him. Other early members include Alfa Ramonu Ojo, the family of Alhaji Lawal Ojo, Alhaji Najimu Sadiq, Alfa Ibraheem Sule and Alfa Abu Sadiq.

A piece of land was acquired in 1956 for Mosque building purpose with the support of late Chief Karimu Adeoye Oshunbiyi then Chairman of the defunct Ipokia District Council. A temporary Mosque was built on the land. By 1961, a permanent Mosque was built. The foundation stone was laid by Ilaro Jama'at. The old mosque gave way to a new storey building mosque, the foundation stone of which was laid by the then Amir Maulana M. A. Shahid on May 11, 1980.

Membership of the Jama'at had risen to more than three hundred in 1989, and the then Chairman was Alhaji T. A. Aliyu, the Imam Alhaji K. A. Maliki and the Secretary Bro. K. O. Ojuola.

IJESHATEDO MISSION: 1958

Ahmadiyya Muslim Jama'at Ijeshatedo in Lagos State was first established in 1958 through late Alhaji Imam Abdul Ghaffar Thanni. Alhaji A. G. Thanni was born in Ijeshatedo to the Chief Imam of the Central Mosque of the town. His father founded the first Mosque and became the first Imam. Late Alhaji A. G. Thanni joined Ahmadiyya during the tenure of the Amir Maulana F. R. Hakeem. Like his father, he also became the leader and Imam of the whole of the Muslim Community.

Other pioneers who joined Ahmadiyyat late Alhaji A. G. Thanni include the town's dignitaries like Alfa Hassan Agunbiade, late Baale of Ijeshatedo, Alhaji Abdul Kareem Ogunlana the current Baale of the town, Alhaji Abdul

Majeed Irorun the present Chief Imam of Ijeshatedo Central Mosque, Alhaji Abdul Rasheed Aguntasolo and Alhaji Adamo Sunmola.

Among the early Missionaries who visited the Mission were Maulvi M. B. Shad, Amir Maulana N. D. Ahmad, late Alhaji B. B. Balogun, late Alfa Hashimi A. Ibraheem and Muallim Z. A. Junaid.



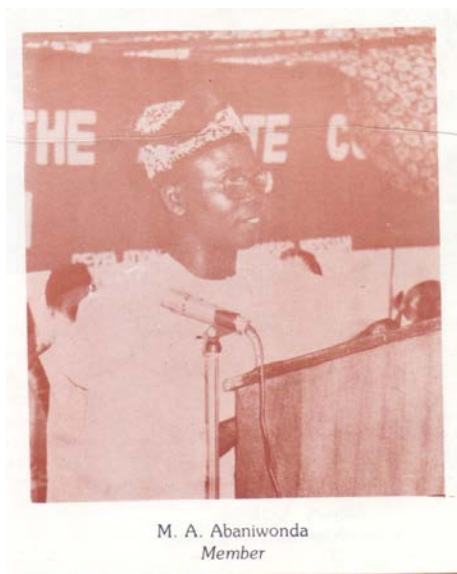
Muallim Z.A Junaid

Initially the Jama'at made rapid progress and won many converts, unfortunately the leadership of the Jama'at failed to keep up the standards of Ahmadiyya traditions.

The new Jama'at came into being in 1976 with the following members as pioneers: Brothers Abdur Rahman Raji, Tijani Raji, Uthman Bakare, late Bro. Abdul Ganiyu Lawal, Bros. Uthman Shaafi, Mustafis Ajani Abaniwonda and Bro. Zakariyau A. Junaid. Other members, old and new, who migrated to Ijeshatedo and joined the new Jama'at, include Alhaji Abdur-Razaq Ayilara, Bros. Shamsudeen Fakayode, Semiu Azeez, Mashood Omotoye, Sulaiman Yusuf, Ahmed Yakub and Bro. A. Qadr Yakub, among others.

The members have not yet built the Jama'ats own Mosque except a very small mosque built within the residence of an Ahmadi brother.

The Jama'at has however been making serious efforts to built a standard mosque. One piece of land bought but was lost to Lagos Government Land Acquisition. Another half plot of land was, however donated to the Jama'at by Bro. Z. A. Junaid. The President was then Brother Mustafis Ajani Abaniwonda.



M. A. Abaniwonda
Member

AYETORO-EGBADO MISSION: 1960

It is believed that Brother Abdullahi Adeniyi Idowu of Saala Quarters, Ayetoro-Egbado introduced Ahmadiyya to the town in 1960. Brother Idowu had himself accepted Ahmadiyya in Ilaro through Abdur-Rahman Ikumapayi with whom he had lived.

It appears that a solid foundation for Ayetoro-Egbado Ahmadiyya Muslim Mission was not laid until 1966 when a sizeable number of converts joined in 1966. Another indigene of Ayetoro, Alfa Hassan Olateju played a prominent role in the Jammāt then. By 1967, the pioneer members included Bros. Bello Olaifa, Yekinni Akinbitan, Salami Taiwo, Abdur-Rahman Balogun, Yinusa Taiwo, and Kilani Ayoola. Currently the Jama'at has several hundreds of members.

The first Ahmadiyya mosque in the town was built at Saala Quarters (Ayetoro) in 1968 through communal effort. The mosque has been rebuilt using corrugated sheets while four other mosques had been built or acquired. The Central Mosque which is under construction has had its site blessed during the visit of the fourth Khalifa (a.t.b.a.).

Surrounding villages such as Obada, Afon, Saala, Orile and Owode have joined the Jama'at. Some opposition came from the orthodox Muslims who dragged Ayetoro Jama'at to the Oba's Palace. With the intervention of Ilaro Jama'at, the opposition could not deter the Ayetoro Jama'at in their march forward.

IGBEMO-EKITI MISSION: 1960

Muallim Abdul Jami'u Jamalud-Deen Bada was able to win some converts in July 1948 and the early ones were Alfa Abdus Salaam Ahmad, Alhaji Hazzan Dayisi, late Abdul Malik Ajana, Bro. Shittu Oso Oriye, Alhaji Musa Ibrahim, Ismail Olowolafe Dayisi, late Yusuff Bello and Alhaji Hazzan Ayodele. It was in 1960, that the Jama'at was fully established.

It then acquired a plot of land where the Jama'at's present Mosque stands. Also with the mosque was a vacant plot large enough to accommodate the building of a modern mosque, mission house and recreational facilities. The early officers of the Jama'at were: late Alfa Yusuff Bello – Chairman, Alhaji Hazza Ayodele – Secretary, Alfa Abdus-Salaam Ahmed – Treasurer.

The numerical strength of the Jama'at as at the time of this publication was over 100 with the following as officials in 1988: Alfa Abdus-Salaam Ahmad – Chairman, Alfa Abdullahi Lawal – Secretary, Alhaji Hazzan Dayisi – Treasurer. Both Muallim Abdul Jami'il J. Bada and Alhaji Ismail Olowolafe Dayisi were indigenes of the town.

JOGA ORILE MISSION: 1961

Ahmadiyya started in Joga Orile on 16th May, 1961. Brother Raji Egbebi was the Chairman.

At first only seven people signed the Baiat. They are Brothers Raji Egbebi, Tijani Olukewu, Yinusa Akintola, Dauda Olatunji, Lasisi Olatunji, Lawal Orobisi and Aliyu Olowookere. With time, the mission increased in numerical strength.

APAPA MISSION: 1961

Ahmadiyya was introduced to Apapa in 1961 through Alhaji A. A. Dawodu who came from Lagos Island and others. Alhaji Dawodu became an Ahmadi Muslim around 1921. The other Ahmadi Muslims that formed the pioneer members of the Apapa Jama'at were Mr. Jimoh Lawal, Bro. Salihu Bello and Alhaji U. O. Musa. They had

their meetings at 29 Salami Street, in the house of Brother Lawal, under the Chairmanship of Alhaji A. A. Dawodu with Mr. Bello as Secretary. Brother Lawal was treasurer and Alhaji Musa was the Imam. They had no mosque until 1967 when they erected a plank Mosque at 78, Salami Street. The Jama'at faced some difficulties in respect of land. The Jama'at built a standard Mosque in 1976 at Salami Street, Araromi, Apapa Olodi.



MUSHIN MISSION: 1961

Ahmadiyya Muslim Mission spread to Mushin from Lagos Island. All the fondation members of the Mushin Mission were old Ahmadis from Lagos Island who for one reason or the other had to move to the developing suburb areas of Lagos Island. Some moved to their new private houses others moved for want of more space because of their growing families. A little while earlier a good number of them were living around Lagos Island closer to one another than to the Headquarters. They decided to form a branch of the Jama'at so as to have closer interactions for better understanding. By this they would be able to solve their common problems like transportation, place of worship, training of their children, wives, and new converts. Their first meeting was held at Alhaji A.W. Elias' house, No. 168, Isolo Road, Mushin. The following members were present at the inaugural meeting held on 8 January, 1961.

Brother Muhammad Tajudeen Omopariola commonly called Imam Omopariola, Alhaji A.W. Elias, Bro. Y.S. Aderounmu, Bro. Bdul-Hamid Oloyede (now Alhaji A.L. Lawal), Alfa Yekinni Salaam, Bro. Jimoh Tomori, Kazali Jenmi, Bro. Kazali Ashiru, Brother . H.A. Junaid were members of the Mushin Jamaat. At the second meeting held on January 15, 1961, the following people from Ikorodu road joined: Mr. Hassan Abdullah, Alfa Hashim Ibrahim, Mr. A.H. Oshinbolu, Mr. S.A. Are, Mr. A.H. Abdullah and Mr. Tahir Seedy. The place of meeting was shifted to 20A, Mosalasi Street, Mushin and a small place in front of the house which belongs to Mr. Tajudeen Omopariola's house was being used as temporary Mosque. They requested for formal permission to establish the branch Mission at Mushin from Maulana Naseem Saifi. He first turned down the request because he thought they might disassociate themselves from the Headquarters and join those people who forcefully away from the Worldwide

Ahmadiyya Movement in Islam. Later, he appreciated their reasons and accorded them recognition as a branch mission.

They intensified their evangelistic activities, won more converts and the Jama'at began to grow in number. The need for a Mosque of the Jama'at arose. The Jama'at got about two plots of land at Ogungbaiye Street, Mushin in the heart of Mushin for £400.00. This plot of land for £400 was lost by the Jama'at because the Jama'at could not raise £400.00 within two years.

Fortunately for the Jama'at they got another plot of land at 51, Adeyemi Street, Mushin. The owner of the land was Mr. Yusuf Giwa alias Baba Oro who became an Ahmadi. He sold the piece of land to the Jama'at for the sum of £400.00. Alhaji Omopariola played a leading role in the buying the land. The foundation Mosque stone of the Mosque named the Third Khalifa Nasir Ahmad Mosque was laid in 1979. The following branches have grown under Mushin Zone: Isolo Branch, Mafoluku Branch, Palm Grove (now a full Mission), Egbe Branch, Fadeyi Branch and Festac (now a full Mission)

IMODI-IJEBU MISSION: 1962

In 1962, Ahmadiyya Muslim Jama'at Imodi was established by Pa S. Kadiri Nuga and Alhaji S. Baoku. Alhaji Baoku voluntarily donated the Mosque he built to the Jama'at. Alhaji L. Ade Adams, an indigene of Imodi who was based in Lagos came home to organise other members with the support of the Amir Maulana Ajmal Shahid, for the formal launching of the Mission.

At the first election, Pa S. Ladro Muga became Chairman, Bro. R.A. Lawal became the Secretary and Alhaji S. Baoku became the Imam and the Tresurer. Alhaji L. Ade Ada served as Auditor to the Mission.

In 1975, a piece of land was purchased with the help of Amir Maulana M.A. Shahid at Gbajumo Street, Imodi on which the Central Mosque was built with support from Ijebu Circuit and other members of other missions including Alhaji A.Q. Motajo. Also Alhaji Adams denoted part of his compound for the Mosque at Epo Road, Imodi.

The executive in 1985 were Alhaji L. Ade Adams Chairman, Brother Tajudeen Alimi Secretary, S. Badejo Financial Secretary, Rafiu Ojosipe Treasurer, Alhaji S. Baoku Imam and S. Shittu Vice Chairman.

OYO MISSION: 1963

Prior to the emigration to the present town, Old Oyo used to be the capital of the ancient and once powerful Oyo Empire that dominated Western Nigeria and stretched to the neighbouring country of Benin Republic (formerly Dahomey). It lies about 55 Km North of Ibadan. Ibadan is the current capital city of Oyo State and the largest city in Africa South of Sahara. The Oyo people like most parts of Nigeria, practised traditional religion, Orthodox Islam and Christianity. Although Islam had long been in Oyo, before Christianity, true Islam was not understood by its adherents and a lot of adulterations had found their ways into Islamic religion.

The introduction of Ahmadiyya to Oyo town was however attributed to the Tabligh efforts of the Ibadan Mission activities. In this respect, the role of Alhaji Abdul Ganiyu Salami Omooba an indigenous and a Prince of Oyo, resident in Ibadan was commendable. Through him, Ahmadiyya Missionary Abdur-Rashendeen, a Pakistani, came to Oyo during Ramadan of 1963 with Alhaji Omooba on a Tabligh mission. Maulvi Abdul-Rashendeen addressed a group of orthodox Muslims at Onikanko Compound. After relentless preachings, debates, questions and answers, many people embraced the Jama'at and signed the Baiat. Among the early members are Fatai Bello, Lamidi Gbegir, Alhaji H.O. Shehul, Sule Olanrewaju Aminu, A.G. Adio Adepoju, late brother Liadi Adio Adedoyin,

Brother A.F. Adedeji, Late Lasisi Adanji, Rufai Iyanda, Yekini Alabi, and Ahmed Tijani. Past Chairmen include Yekini Alabi, Alhaji Kareem Omowulo and A.G.Adepoju, while the first President was Alhaji Fasasi Bello.

The new members observed prayers in a small shop denoted by Alhaji Abdul Ganiyu Salami at Onikanko Compound, Pakoyi. After about five years, they moved from the Onikanko Compound temporary mosque to a more convenient place at Kosija Compound also at Pakoyi where they spent another three years before building a new own mosque at Aketa compound, Pakoyi, Oyo. The land was donated by Alhaji H.O Shehu, a member of Ahmadiyya Jama'at in Lagos and an indigne of Oyo Town.

Opposition was very severe in Oyo particularly from non-Ahmadi Muslims. The plan of the Oyo Jama'at to build a new central mosque at Agunpopo 1980 was openly and vehemently opposed by the non-Ahnadi Muslims under the town's Chief Imam. The campaign was carried to the Radio. The Central Mosque at Agunpopo is yet to be completed. Other landed properties belonging to the Jama'at are one acre at Agedengbe, a plot at Sakutu and another plot at Akeetan Titun donated by Brother N.A. Adeleke's family, 33 acres of land at Alabase, a plot of land at Fola Tyre, 2 plots at Sooro, 2 plots at Gbaafa, Baale Agbe Road, a plot of land at Akunsorun, 2 plot at Basorun Olugusi.

The Jama'at was able to extend its influence to neighbouring towns and villages including the establishment of Missions in Shaki, Okeho, Kishi, Ikoyi-Ogbomosho, Iseyin and Iresa-Adu, Tede and Irawo, Idiko-Ile.

As a result of the expansion of the Jama'at, five zones were created with zonal Imams and their leaders. The current Imam and leader respectively for the various zones are Brothers Jaleel Wahab and A.G.A. Adepoju (Pakoyi); R.B. Shittu and A.G. Akande (Bashorun); A.G. Adeola and M.A. Lawal (Owode); others are Brothers A.R.A. Folarin and A.R. Ajani (Arowona); Lamidi Okunlola and A. Azeez Olanrewaju from Isale Oyo. The former Oyo Jama'at had been splitted into 3 Jama'ats, Pakoyi-Oyo, Basorun-Oyo and Owode-Oyo Jama'at.

Pakoyi Oyo Jama'at with his headquarters at Pakoyi comprised of three Jamaats Pakoyi, Isale Oyo and Igbonla. ThePresident is Brother Muili Amzat. Basorun-Oyo Jama'at accommodates Basorun, Agunpopo, Agboye, Akinmoonrin and Sooro zones with its headquarters at Agunpopo. The President is Brother Abdur Rauf Abdussalam. Owode-Oyo Jama'at with its headquarters at Akeetan Tuntun includes Akeetan-tuntun, Owode, Arrowona, and Araromi zones. The President of the Jama'at is Brother N.A. Adeleke.

The auxiliary organisations have also been well established, namely Majlis Ansarullah (1984), Majlis Khuddamul Ahmadiyya (1974) under the leadership of Qaid A.F. Adedeji. Lajna Imaillah was established in 1980. The Majlis Khuddam has been quite active in physical, social and welfare services to the people. The current Majlis Aamila (Executive) of the Oyo Mission include Brother Mashood Akano (Chairman), Buniaminu A. Akewole (Imam), Adekunle I. Salman (General Secretary), Salman Busari (Treasurer), Abdul Razaq Folarin (Financial Secretary), Sikrullah O. Busari (Publicity Secretary) and Abdul Lateef Oladeji (Auditor).

As a result of this development, the then Ibadan Circuit (who was taking charge of the Jama'ats) carved out Oyo and Apata Circuit from it in 1995. The pioneer Circuit President for Oyo was Brother M.A. Alaka and Musibau Ogunrinde as Secretary. The executives are Brother A.L. Oladeji (Circuit President), Bro. Abdus Salam Tajudeen (Secretary), Musibau Ogunrinde (Financial Secetary), Abdul Kareem A. Aziz (Tabligh Secetary). The circuit has thirteen Jama'at under its operation; these are Pakoyi-Oyo, Owode-Oyo, Basorun-Oyo, Ogbomoso, Ikoyi-Ile, Iresa-Adu, Olagusi, Kidi, Saki, Tede, Irawo, Okeho, Iseyin and Idiko-ile.

The first Oyo Circuit Missionary was Hafiz A.G. Shobambi followed by Missionary Asimawiy Raji and Maulvi Hashim.

LAGOS ISLAND MISSION & CIRCUIT: 1964

The introduction of Ahmadiyya into Nigeria (see Chapter Four) is actually the origin of the Lagos Island Mission. There should be, therefore, not much repeat of the story. The point of departure here is when Lagos Headquarters of Ahmadiyya Mission Nigeria became separated from Lagos Island Mission. This separation and regular weekly meetings were formalised in 1964 at the instance of Amir, Maulana Nasir D. Ahmad (1964-1968). At the inauguration, Alfa Baidhu Bankole Balogun was elected Chairman for Lagos Island, while the secretaryship fell on Alfa Muhammad B.A. Ameen; Alfa Ishola Dauda Olokodana became the Financial Secretary.



In 1988, the officers of the Lagos Island were: The Chairman, Alhaji Muhammad B.A. Ameen, Deputy Chairman, Alhaji Hamed K. Pedro, General Secretary Bro. M.A.A. Akinola, Assistant Secretary, Bro. K.E. Yaqub, Financial Secretary, Bro. A.A. Ayandokun, Treasurer, and Alhaji Ali Ishola Yusuf. Among those representing other missions within the Lagos Island Circuit are Imam A.K.S. Adalemo, R.A. Odukoya and S.A. Falola from Agege, Alhaji A. Yusuf from Agidingbi, Alhaji A.A. Daodu from Apapa, Alhaji M.A.H.L. Oloyede and Brother S.I. Ogunbekun from Mushin, Alhaji A.Q.A. Motajo and Brother B.I. Yunus from Shomolu and Brother A.R.A. Bakare from Yaba.

After the inauguration, the Circuit introduced quarterly Circuit assembly in rotation within member missions.

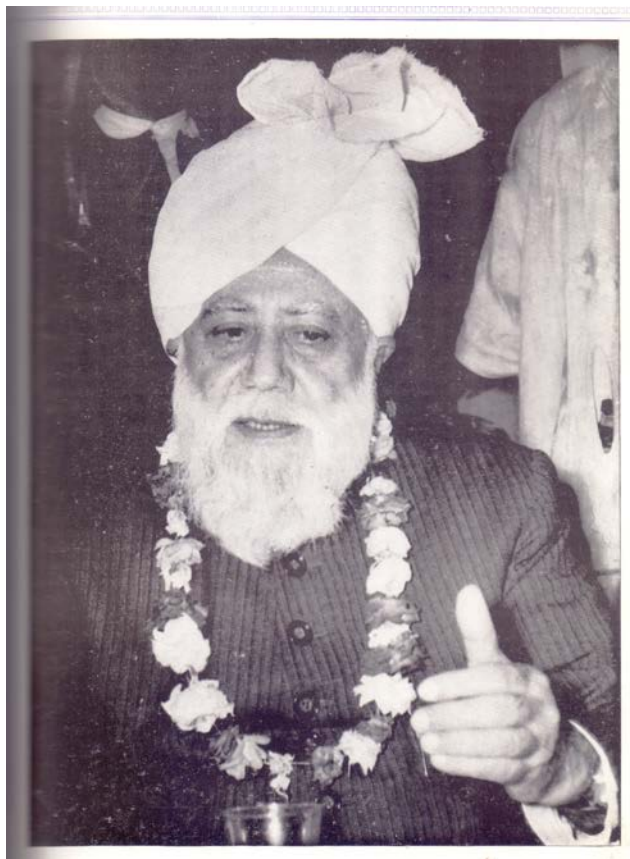


M.B.A. Ameen

Lagos Island Mission is actively involved in the unifying efforts of Lagos Circuit which serves as an umbrella organisation for all Missions in metropolitan Lagos and later in Lagos State.

VISIT OF THE KHALIFATUL MASIH III

On the visit of the late Hazrat Mirza Nasir Ahmad (the Third Khalifatul Masih)^(r.a.) in April 1970, Lagos Circuit members had the rare honour of making all the arrangements for the epoch event under the Imarat of Maulana Fazl-I-ilah Anweri.



NEW MISSIONS

A few years later during the tenure of Alhaji Muhammad Baidhu Ameen as the Chairman, new missions were inaugurated to the Circuit. They are Badagry, Ijeshatedo, Festac-Town and Ojokoro. Others are Iwopin, Ode-Omi, Isefolu, Ibiade, Igbogbo, which were formerly in Ijebu-Ode Circuit.

ACTIVITIES OF THE LAGOS CIRCUIT MAJLIS AAMILA IN RECENT TIME

The following sub-committees were formed:

1. Welfare, with brother M.A. Azeez as Chairman
2. Education and Preaching, Alhaji Ibraheem A. Anifowose as Chairman
3. Finance Committee, Alhaji Abdul Ahmad Aremu Adegbola as Chairman
4. Administration with Alhaji Taofiq Okunnu as Chairman
5. Voice of Islam, Alhaji Abdul Qadri Adeniran Motajo, Chairman

VOICE OF ISLAM ACTIVITIES:

The Majlis Aamila had contract with the Radio Lagos and paid for air time for half hour per week for preaching programme. Apart from the Missions, many members contributed financially and intellectually to the success of the radio programme.

OGBAGI MISSION: 1964

Ahmadiyya Muslim Jama'at Ogbagi was formerly introduced in 1964, but due to the rumour that Ahmadis do not bury their corpses but burn them and some other embarrassments there was set-back. Hence, the present Mission started in 1969 by few members under the leadership of Alhaji Abudu Oloruntoba. The pioneers of the Jama'at are Alhaji Abdul Oloruntoba Chairman, Bro. Jamiu I.A. – Secretary, Bro. Saibu Olabomi, Pa Bello Olusuyi, Pa Sule Sanni, Pa Sule Ogunsan, Aliu Bakare, Aliu Momodu, Chief Olomofe Tijani Aoduyi, Aminu Inatu, Aliu Jamiu, Jamiu Umar, Ademo Ameen, Ibrahim Oloruntoba, Saibu Oloruntoba and Pa Jamiu Agbetimiro, Amoda Saba, Jamiu Bello, Yakubu Ajibade and Ganiyu Ayegbusi. Later Brother Ibrahim Saliu and others joined with their families.

Alhaji Abudu Oloruntoba with his good knowledge of Ahmadiyya principles taught other about the Jamaat. Missionary, Bro. Zakariyau Junaid was sent from the Headquarters, Lagos. During his stay, he assisted the Jamaat to request for a secondary school from the leadership of the Ahmadiyya Jammah at the Headquarters, everything was possible insha Allah. The Educational Committee of the Headquarters happily accepted the request and forwarded it to the state Government. Ahmadiyya Jama'at of Nigeria established a Secondary/Commercial Grammar School in Ogbagi in September 1975.

The Chairman of the Jamaat, Alhaji Abudu Oloruntoba opened a Quranic Centre and employed Muallim, Alhaji Amusa Enikanonaiye as the teacher in the Quranic School for ten years before he left for Kwara State as Arabic teacher in one of the Government Schools. Alhaji Amusa taught the children how to read and write the Holy Quran.

After the departure of Alhaji Enikanonaiye the Chairman of Ogbagi Mission, Alhaji Abudu Oloruntoba son, Alhaji Issa Oloruntoba to come to the aid of the Quranic School. Today, some Ahmadis and non-Ahmadis children have benefitted from the Quranic Centre.

SURULERE MISSION: 1964

Before the year 1964, there were some Ahmadi Muslims living in Surulere, but they were not meeting regularly to work together as Surulere Jama'at. They were always going to the Lagos Island to join the body of Ahmadiyya Jama'at in their activities.

In 1964, the Ahmadis in Surulere who included Mr. Bhati who was then the Principal of Muslim Teacher's Training College, Alhaji Eti, Alfa S.B. Giwa, Alhaji M.M. Habeebu, Alhaji S.T. Johnson and a few others met in Alhaji Eti's house at 25, Ibidun Street, Surulere and decided to establish a Jama'at at Surulere. Alhaji Eti's house was chosen as their meeting place, and Alhaji M.M. Habeebu's house at 124A, Ojuelegba Road, Surulere was regularly used for the Jama'at prayers on such occasion as during the month of fasting the Tarawih prayers were observed congregationally.

A few years later, Alhaji Eti moved to Lagos Island to stay there. It was requested that someone should volunteer his house for the Jama'at meeting place. Alhaji M.M. Habeebu volunteered his house at 124A Ojuelegba Road, Surulere, as the next meeting place for the Surulere Mission. So the house was being used both for meetings as well as the Mosque for prayers.



Alfa S. B. Giwa
Missionary

The first Chairman of the Surulere Jama'at was Alhaji Eti while Alhaji M.M. Habeebu was the Imam. When Alhaji Eti moved to Lagos Island, Alhaji Saolad-Deen Tokunboh Johnson was chosen as the Chairman. Alhaji K.M.Y. Onigbanjo became the next Chairman of Surulere Mission as a result of the death of Alhaji S.T. Johnson on Thursday, June 8, 1975.

Apart from the members mentioned above, there were other active members such as Alhaji Abdul Yakini A. Alamutu, Alhaji F.S. Shijuwola, Alhaji A.F.A. Bakare, Bros. Sulaiman, A.R. Danmola, Alhaji Jimoh and Bro. Rafiu, and Alhaji K.M.Y. Onigbanjo.

During the month of Ramadhan in 1985, Alhaji S.B. Eti, Brother Alhaji Musa Eti, the first Chairman of Surulere donated his Mosque on the ground floor of his house to Ahmadiyya Jama'at. Since then, Ahmadiyya Muslim Mission has been using the Mosque both for prayers and meetings.

APATA-GANGA MISSION, IBADAN: 1964

Ahmadiyya Muslim Jama'at was introduced to the Ebira Muslims Community in Apata by one of the old members of Ibadan Mission late Brother Issa Quadri, from Bendel now Edo State of Nigeria. The establishment of Apata mission was the outcome of series of meetings, lectures and debates with Bandele Muslim sect at Apata-Ganga by the Ibadan Mission.

The Ebira Community later handed over their Mosque to Ahmadiyyat and chose Alfa Issa Quadri as their first Chairman. Alfa Issa Quadri was at that time in 1964 worked with the Western Nigeria Lafia Canning Factory. Important old members of Apata-Ganga Branch include Imam Alfa Saib, Alhaji Isiaq Andiye, Alhaji Yussuf Dramo, Alhaji Raoof Idowu, Alhaji Mufutau Coker, Bro. Jimoh Elese and Saibu Amoasi.

As a result of preaching activities and house-to-house visits, Apata branch of Ahmadiyya Muslim Jama'at gave birth to three zones with three Mosques.

EDE 1964

Ede is one of the Islamic towns in the old Western State of Nigeria, out of which Osun State was carved out. The town has very large population. Most of the people at Ede are farmers, Technicians, Artisans and Traders. The town has produced many great Islamic Scholars. Furthermore, sharia was first introduced at Ede, throughout the old Western Region during the reign of Oba Habeeb Olagunju, The Timi of Edeland.

Ahmadiyya Muslim Jama'at came into Ede through the efforts of early Ahmadiyya Muslim indigenes of Ede working outside the town. To mention notably Brother Abdul Raheem, who was working at Ado Ekiti Village, and Brother Safiriyu who lived in Lagos.

In 1965, Zakariyau of Oke-Egan came from Ado-Ekiti to introduce Ahmadiyya to the people and succeeded in establishing the first Jama'at in Oke-Egan under the Imamship of Brother Raji of Ile-Oke (Agip). Later, Mualim M.A. Ameen arrived from Ile-Ife to join the Jama'at in 1966; he established the Jamaat at Bode and Oke Agip and performed the first Eid's prayer for the Jama'at.

In 1966 too, Alfa Abdul Raheem A.A. Oluwa, accompanied by Brother Jamiu Hassan, Bashirudeen Junaid and Alfa Abdul Azeez Arikewusola, were able to secure a piece of land through donation from the late Timi of Ede, Late Oba Toyese Laoye, at the back of Oba's palace. Here the present Ahmadiyya Muslim Jama'at Central Mosque was built today. The remaining land also served as Eid's praying ground for Ede Jama'at today.

Later, Maulvi Quraish from Lagos and Brother Bashirudeen Junaid and some strong members from Ile-Ife visited the Jama'at at Ede to ensure the consolidation of the Ahmadiyya Muslim Jama'at in Ede.

The early converts encountered stiff hostility from non-Ahmadis. The first formal meeting of the Jama'at was held at Bode under the supervision of Maulvi Quraish with the following members, Abdul Azeez Adewusi, Junaid Olanrewaju, Abdul Azeez Okunade, Lasunkanmi barber, Abdul hameed Olayemi, Muritala Adeleke, Abdul Raheem Obiyenwa, Solihu Ile Oluode, Safiriyu Gbadamosi and Madam Nusirat Ameen. The Jama'at later rented two rooms at Adogbe Oke house near Ile-Oku to observe daily prayers.

The first Juma'at service was observed on 15th August, 1969, at Ile Adogbe Oke, led by Maulvi Quraish and later, mandated Muallim M.A. Ameen to carry on the missionary activities, his efforts subsequently led to the full establishment of the Jama'at at Ede today. Other early Missionaries who served in Ede are J.J. Bada and Tola Kareem.

In 1973, the foundation of another Mosque was laid by Maulvi Rushadeen. On his entourage were Alfa R.A. Oluwa, Muallim M.A. Ameen. The delegation visited the Royal highness, Late Toyese Laoye, Timi of Edeland

In 1994, the foundation of Tabligh house was laid by the former Chairman of the Jama'at, brother Suarau Bola Salami. Ede Jama'at has established many mosques both at Ede on zonal basis like Alaaye zone, Oke-Gada zone, Agip zone, and in the village around Ede like Araromi Loogun.

The first elect executives members of Ede Jamaat are Muallim M.A. Ameen (Chairman), Brother Muritala Adeleke Secretary and Yinus Osinlu ,Treasurer. The succeeding Chairman was Pa Adehunkola of Ile-Age who held the post till 1983. Brother Lamidi Olayemi was Chairman from 1983 to 1986. Brother Salawudeen Lawal took over from him. By the year 2000, Ede is now a circuit with 12 Jamaats, comprising of Ede, Iwo,Ejigbo,Ogbagba,Ile Ogbo, Kuta, Olomo, Idigba,Ilawo,Ife- Odan, Araromi - Ilogun, Telemu, Ilemowu.

School Project

The Nursery and primary school founded by the brother Adekanmi. It has been developed to a good standard and recognized by the government. The school's buildings have been partitioned to nine classrooms and the population rose above one hundred pupils during the period of Mr. Adeleke Yakubu and Adeleke Nurudeen as Headmaster and Coordinator of the school. With the joint efforts of Mr. Oni Luqman and Bro Muideen Abd-salam, the second phase of the school was completed, equipped. A secondary school named, Fadl Omar Ahmadiyya College at Obada was collectively established and owned by the two circuits (Ede and Osogbo Circuits).



Students of the Fadl Omar Secondary School

In addition to this, the Jama'at has established other mosques within the town on zonal basis. They are Alaaye zone, Oke-Gada zone, Oke-Anu zone, Obada zone, College zone, Agip zone and in the village around Ede like Araromi Loogun. Moreover, Ede jama'at is has embarked on the construction of ultra-modern mosque at Ahmadiyya College in Obada and construction is going on.



OKE-ODAN MISSION: 1966

It was through Brother Sulaiman Olatunji Ogunkunle that Ahmadiyya Muslim Mission came to Oke-Odan in Egbado South between 1966. During this period, the Ahmadiyya Muslim Missionaries from Lagos, in company of Brother Fasasi Akinlade came to Brother S. O. Ogunkunle and introduced the Jamaat to him. On the second visit of the Missionaries, he accepted Ahmadiyyat and signed the Baiat together with his senior wife late Mrs. Monsurat Ajike Ogunkunle and other family members. Brother Saibu Odunlami family later joined him.

As the Jama'at was growing, the few members build a mosque on the land donated by Ogunkunle's family. It was on this land that the Mosque was built till today. The foundation stone of the Mosque was laid by the former Amir Muhammad Ajmal Shahid on the 31st January, 1982.

Other members of the Jamaat are Brothers A. R. Abdul Azeez, Isa Abdul Azeez, Raji Salami, A. L. Omolade, A. R. Ojuolape, Abdul Ganiyu, L Abdul Azeez, A. G. Babalola, Amusan Alimi Idowu, M. A. Atanda, Raufu, Lamidi and others.

Owode and Ilaro Missions played a very a very remarkable role in the growth of Oke-Odan Mission by coming to preach there frequently. Owode Mission in particular is still rendering a helping hand up till today because the Mission usually sends one of its members to lead Juma'h prayers at Oke-Odan every Friday.

Though Oke-Odan Jama'at is very young but was lucky to produce a circuit president for Abeokuta circuit as at 1989 in person of Bro. Sulaimon Olatunji Ogunkunle.

OWERRI MISSION (IMO STATE): 1966

Ahmadiyya was first introduced into Imo State of Nigeria (via Owerri) in 1966, through the efforts of Alhaji Tijania Akubuo of Orlu. Before the Nigerian Civil War, an indigene, Muhammad Ukagba, was sent to Lagos to be trained as a Missionary. But when the civil war broke out in 1967, he had to return home. He however returned to Lagos at the end of war in 1970 to continue his training. Unfortunately, this trained Missionary was later withdrawn by his brother, who is a successful merchant, to become the Imam of Orlu Mosque. This Mosque, (Orlu Mosque) was originally built by the Ahmadis, but now controlled by non-Ahmadi Muslims. Because of non-availability of any document supporting it, it could not be claimed.

After the war in 1970, the Jama't was re-established by the efforts of Mualim Ali Onuoha and two others – Brothers Abubakar Osuikpa and Ibrahim Anyanwu. Bro. S. A. Munir, with Mallam Ali Onuoha rebuilt Owerri Mosque and a Mission house.

Maulvi S.R. Khursheed and four locally-trained Missionaries have served the Jamaat in the area. Through their efforts, Ahmadiyya Jama'at spread to some other parts of Imo State including Umuahia, Izembe, Awara, Umuapa, Ifeakala and Agwa.

KADUNA MISSION: 1967

Ahmadiyya was introduced to Kaduna through Brother B.I.Adeola in 1967. In that same year Bro. G. M. Bello was transferred to Kaduna. These to staunch members started in earnest to search for more members both old and new. To this end, Bro. B.I.Adeola advertised in the Newspaper and on the Radio. The first meeting of the Jama'at was held on the 26 February, 1967 at F.13 Jos Road, in Brother Bello's residence.

The meeting was attended by only five (5) members, Brothers B.I.Adeola, Rasaki Suara, Alimi Areo, G.M.Bello, and K. Yahya. The meeting was chairmaned by Bro. B. I.Adeola. After many efforts by these members they were able to get Alhaji Ajijola a prominent influential Ahmadi, who made a promise to give two rooms to the Jama'at at F.15 Jos road for a Mosque.

After many years of struggle by members and by the grace of Almighty Allah, a member from Kano, Alhaji Inuwa Muhammad decided to sell his house in Kaduna to the Jama'at at a give-away price for the construction of Mosque and Mission house at BW.25 Matazu Road T/Wada, Kaduna. The Jama'at moved to the house on 23rd of December, 1974. The foundation for the three storey building was laid in December 1981 by Amir M. A. Shahid. The building was completed in July, 1982.

Some of the Missionaries that had served in Kaduna though for a short period included Maulvi Giwa, Alhaji Shekoni and Alhaji Daramola.

OSOGBO 1967

History of Ahmadiyya in Osogbo the Capital of Osun state started, with the visit of missionary Abdul Ganiyu an Ede indigene, to the town. In 1970, Brother Fabulous a pool agent and a successful estate agent who reside at Okini accepted the Jamaat. Missionary Abdul Ganiyu led prayers at Gaji Mosque. But the mosque was later taken over by the orthodox Muslim.

The pioneer President of the Jama'at was Alhaji Ali Akeju whose tenure of office commenced from 1970 to 1979 while Brother M.S. Bello was the first Missionary; other pioneer executive members were Pa Abd Ganiyu Aderigbe General Secretary, Pa Alawode, Treasurer. Other active members were Late Pa Jimoh Adewuyi, Alhaji Adeagbo and Pa Sanusi Tella.

The leadership of Alhaji Ali Akeju and Brother M.S. Bello established the first Ahmadiyya Mosque and Arabic and Quranic Classes at 23, Latona Street Osogbo. The Mosque which was made of bricks was built in the 60s. The first mission house was situated at No. 23, Siyanbola Street, Osogbo in 1970. The first Eid prayer was observed in 1970 and led by Bro. M.S. Bello at Latona.

Late Maulvi Agboola who was formerly a member of Sherifdeen Muslim Mission later joined the Jama'at and became one of the team sent for missionary courses with Bro. M.S. Bello in 1978 to improve their efficiency. And in order to fill the vacuum Bro. J.J. Bada was sent to Osogbo.

The Amir and missionary Maulvi Ajimoh Saheed visited Osogbo during his tour to the western state of Nigeria and was overwhelmingly received by the members include Brother Abdul Jeli Olayiwoola, Qaid of Majlis Khudammul Ahmadiyya along with Brothers A.A. Woye, Opefemi, Raji Sulaiman, Azeez Iyanda, Babalola Azeez, Late Bro. Yusuf Alimi, Pa. H.O. Olorunlogbon and Maullim Akin Bensalah .

Late Pa. J. Adewuyi led others to acquire another land for a central Mosque in 1976 at Magba Aganna Street, compound Sabo Road Osogbo at a cost of N900.

Pressures were mounted on the Jama'at by the then Chairman of Osogbo Local Government Council, Chief Goke Ajiboye with a view of preventing the Jamaat from building and erecting the mosque. He claimed that the site will be used for an amusement park but through series of prayers and contributions of members and non members the mosque was built.

The prominent Ahmadiyya member who served and worked assiduously in achieving this aim included Alhaji Ali Akeju family, Alhaji Lateef, Ade Champion, Azeez Iyanda and Olasoji. Also the contributions of other Muslim and non Muslim towards the development of Ahmadiyya in Osogbo cannot be over emphasized. For example, Shehu Ahmada Sheriff of Sherifdeen and Bishop Adalakun of Catholic Diocese of Osogbo rendered moral and financial support.

It was also on record that Alhaji Yusuff Adeagbo and the women group including Alhaja Akeju Adebajo, Latifat, and Taibat Sunmonu others were Asiawu Adewuyi, Sabitiyu Bakare, Asimowu Bakare and Sidikatu Adewuyi hosted Maulvi Zahid Mughni in their family house at Adenle's compound with in the 80s before the completion of the central mission house.

Missionary Yakeen Habib was the first trained missionary posted to Osogbo Jamaat in 1974. His tenure witnessed a tremendous achievement. He was followed by Missionary S.D.A. Ahmad as visiting missionary in 1976 to 1978 Muallim Akin A. Bensalah took over in 1979. He worked relentlessly in winning souls of many new convert, he also carried the messages of Ahmadiyya out of Osogbo to the nearby towns like Inisha, Ejigbo among others.

Osogbo Jamaat has produced many important personalities who have and are still contributing to the progress of the Jamaat both at Local, National and international levels.

- i. Late Maulvi AbdurRasheed Ahmad Agboola: he was a dedicated missionary who happed to be first Nigeria Amir and Missionary in charge and later served as Amir in Guyana before he tanslate to glory in 1003.
- ii. Alhaji H.O. Sunmonu: He is still serving the Jamaat today relentlessly in various capacities. Alhaji H.O. Sunmonu was the second Nigeria Amir, his twin Brother Alhaji H.A. Sunmonu is also an eminent personality in the Jamaat known internationally.
- iii. Brother M.A. Raheem: Naib Sadr Majilis Ansarullah Nigeria
- iv. Brother Adegboyega: Nazim Ansarullah, Ota in Ogun State
- v. Brother Abdul Fatai Olaniyi: Misisonary, Shagamu jamaat etc.

Today apart from the first Cental Mosque, there are three fuctional Zonal Mosques located at Latona donated by Alhaji Ali Akeju's family. Dada estate erected on the piece of land donated by Alhaji Akintobi who was once a President for Osogbo branch in 2001) and B.C.G.A. Zone donated by Alhaji J.A. Olaniyan.

There are three other zones in the making. They are Wole Ola Estate Zone where two plots of land has been donated to the Jamaat by Alhaji (Engr.) H.O. Sunmonu, Powerline Zone where Pa. Sulaiman Raji has donate half a plot of land to the Jamaat and Osun Jela zonal mosques on plot of land donated by Brother Sulaiman Lawal. Construction work is in progress on this piece of land.

Osogbo Jamaat established Fazl-I-Omar Ahmadiyya Nursery & Primary School in September, 2002 during the time of Brother Yekeen Oladejo, while efforts are on for more development projects.

Osogbo Jamaat had witnessed the following Imarats Alhaji Dauda Ali Akeju, President 1970 – 1978, Yusuff Adeagbo President 1978 – 1988, Yusuff Jimoh President, 1988 – 1991, Brother Hamzat Adegbite President, 1991 – 1996, Brother Abdul Yekeen Oladejo, President, 2001 – 2007.

The Missionaries and Imam Solats who served in Osogbo are Missionary Abdul Ganiyu, Alfa M.S. Bello living at Okini, Habeeb Yekeen, Abdul Azeez Akin Ben Salah, Maulvi Zahid Mughni, Missionary Abideen Aderemi, Alhaji A.G.A. Daramola and A.G. Oladipupo

EJIGBO MISSION 1968

Ahmadiyya Jama'at Ejigbo now in Osun State started as a branch of the Ahmadiyya Movement in Islam, Nigeria which had been cut off from the Khalifat of International Headquarters, Rabwan under the Khalifatul Masih II during the Nigerian leadership crisis in the days of the Amir, Maulvi F.R. Hakeem.

Ejigbo Jama'at consisted of the pioneer Brothers; Abdul Azeez Akinrimola Bensallah and his Brother Hussein Alagbe, Abdul Kareem Okikiola and Muftau Oladepo and their wives.

Observing that Ejigbo Jama'at was not making progress the pioneers decided to affiliate the Jama'at with the Ahmadiyya Muslim Mission of Nigeria with the Headquarters at 45, Idumagbo Avenue, Lagos Island which was recognized and under the Amir, appointed by the Khalifatul Masih in Rabwan, the International Ahmadiyya Headquarters. In 1970 they signed the Baiat with then Amir Maulvi F.I. Anweri. Thereafter there was appreciable progress.

The first Chairman and Imam of the Re-born Ahmadiyya Jama'at of Ejigbo was Pa. Ibrahim Odewole of blessed memory, and Ahmadi Muslim from Ghana. He worked hard for the expansion of the Jama'at and the propagation of Ahmadiyya teachings. It was during his tenure that the land for the first Mosque building was bought. However, a temporary mosque was built in 1977. In 1982 Ejigbo Local Government approved the establishment of Ahmadiyya Community Primary School which was built on a land graciously donated by the Oba of Ejigbo Oba Omowonuola Oyeyode Oyesosi II.



The Ogiyan of Ejigbo – Oba Omowonuola Oyeyode Oyeyosin and Brother Oni

On the death of the first Chaiman in 1982, Bro. Abdul Kareem Akanbi also an Ahmadi Muslim from Ghana took over the chairmanship. The first resident Missionary was Bro. Abdul Ganiyu Moshood, bro. Abdul Ganiyi Balogun, Bro. Abdul Ganiyu Otun, others who followed in succession were Brother Abdul Lateef Tadese, Yekeen Ibrahim and the first Missionary from Ejigbo is Abdul Azeez Akinrinmola Bensallah, who had in 1971 gone to Ijebu Ode for Missionary Training.

The foundation stone of the permanent mosque was laid in July 1986. Before then, a temporary Mosque had been erected on the site, which was well utilized for services during the year's Ramadan. The Jama'at has over 13 acres of land, with a mosque and a primary school. The Jama'at had cordial relationship with the larger community of

Muslims, Christian organizations as well as the traditional worshipers. The Local Government recognizes the Jama'at and places it as number two among Muslim organizations. The Obas and his Chiefs (past and present) have been very helpful to the Jama'at in all areas. The 1st President was Pa. B.S. Odewole; 1970-1982, his secretaries were Abdul Azeez Oyewole and Bro. L.I. Odewole. Next was Pa. A.K. Akanbi 1982-1994 his secretary was Brother M.O Bello, Hammed Oyedokun came on in 1997-2004 his secretary Bro. Y.A. Oni, currently Bro. Asifa A.

Adeniyi is the President with Bro. Waliullah T. Olaoye as secretary.



Students of Ahmadiyya Secondary School Ejigbo

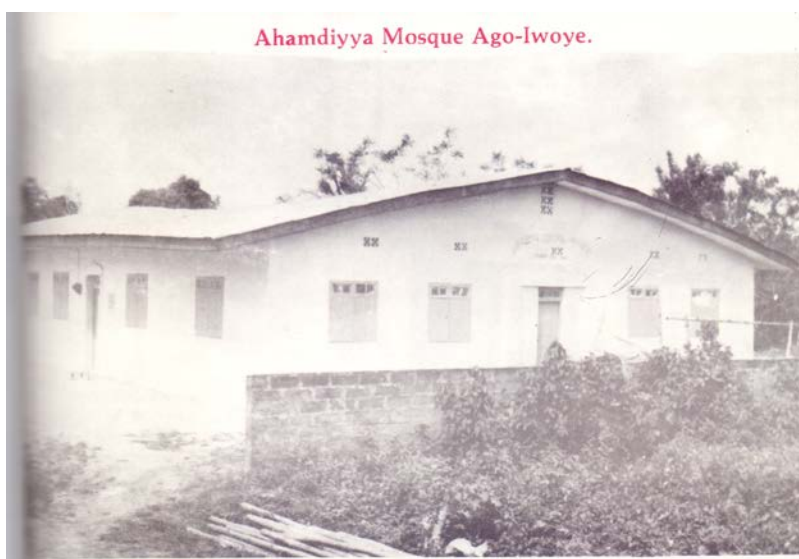
AGO-IWOYE MISSION: 1968

Ago –Iwoye Ahmadiyya Muslim Mission came to being through Muallim Tola Kareem who had in 1967 embraced Ahmadiyyat in Ibadan. He was then anxious to get Ahmadiyyat introduced to his home town, Ago-Iwoye.

He visited Ago-Iwoye several times and held meetings with a group of young Muslims in the town. He was assisted by Bro. S.A. Onihale. By the end of 1968, the Mission in Ago-Iwoye had its first Eid-ul Adha prayer on 27th February, 1969 on a land purchase by the Jamaat. Muallim Salaud-Deen A. Ahmad led the prayer and delivered the sermon.

The then Amir Maulana F. I. Anweri made his first visit to the town on May 1, 1969 and met important personalities such as the Chief Imam, the Oba and Muslim scholars of the town.

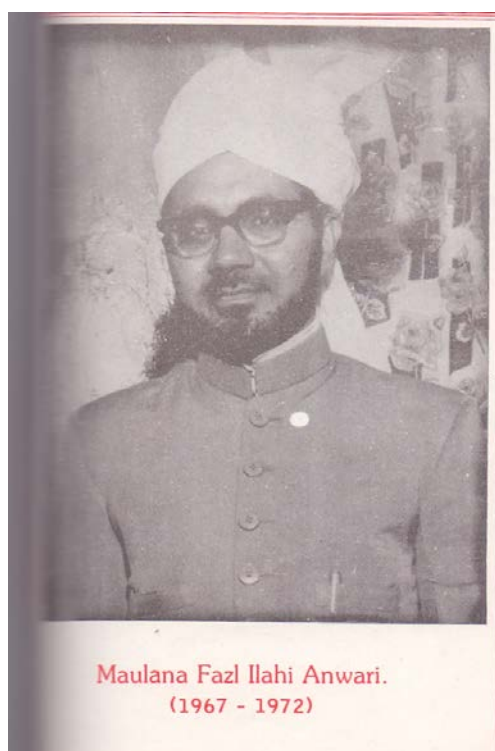
The building of the Mission's Mosque was complete after a long period and was declared open by the then Amir Maulana Ajmal Shahid on November 19, 1978.



In 1980, the Mission succeeded in opening Ahmadiyya Secondary School Ago-Iwoye with an intake of 135 students. The first Principal was Mr. S.M.Fafimu while the current one is Mr. K. A. Ogunfeibo. The current Secretary of Ago-Iwoye Ahmadiyya Muslim Jama'at is Bro. M. A. Alausa.

IKIRUN – OBAAGUN MISSION: 1969

The seed of Ahmadiyya Muslim Mission seemed to have been sowed on October, 1969. Late Pa M. Dauda Aborisade of Ahmadiyya Muslim Mission Odo-Ona who was a staff member of the Oyo State Ministry of Agriculture was posted to Osun North-East Division to open an agricultural extension service office took the initiative to establish the Jamaat in Ikirun. Ikirun is in Osun North-East Division of Oyo State. Bro. Aborisade was based at Ikirun, where he used his close friend, one Kazeem Eniola a news vendor to distribute Ahmadiyya literature and calendars. He was involved in dialogues and debates with Nasr Islamic Society, particularly one of its leaders, Alhaji Yunusa Sanusi who has proprietor of an Arabic and Islamic Institute in the town. Pa Aborisade requested from the then Amir Maulana F.I. Anweri for Missionary assistance in the religious debates and preaching activities. The Amir then sent Maullim Abdul Azeez Jamiu Jamalud-deen Bada from Ado-Ekiti to Ikirun.



Maulana Fazl Ilahi Anwari.
(1967 - 1972)

Among the pioneer members and converts are Brothers Kazeem Enila and Salami Adeyemi, who at one time served as Chairman of the mission.

A piece of land was later acquired on which a sizeable Mosque was built. The foundation laying ceremony was performed in 1972 by the then Amir, Maulana M.A. Shahid and the roofing was completed in 1974. It is worth mentioning that a non-Ahmadi Muslim friend of the Jama'at at Alhaji Raji Kolade of Ilobu donated six bundles of roofing sheets.

Membership of the Jama'at rose from a single person and his wife in 1969 to about twenty in 1975. After the transfer of Mr. Aborisade in 1974 and the death of Missionary M.A. Bello the Jama'at in Ikirun became weak and dormant. The Mosque was neglected and lacked maintenance so much so that it became dilapidated. However, with the assistance from Ahmadiyya Ife Circuit, the Mosque has since been rejuvenated.

Ikirun Mission has extended its activities to Iree town; the Missionary posted to Iree was Muallim M.J. Raji. Other founding fathers of Ahmadiyya Mission Iree are Brothers, Mr. Sanusi Ladosu and Mr. Dauda Aborisade.

Between 1989 and 1992 former Amir Maulvi Abdul Rasheed Agboola approved one hundred bags of cements (100 bags) to rebuild the mosque and today, the mosque became life and fine mosque. The then Circuit President, A.W. Adenusi by the Osun Circuit contributed to the success of the Jamaat. Beside the mosque, the Jama'at has 3 plots of land for future development.

Ikirun – Obaagun Mosque is situated at off Olonde Street, Oke Obaagun, Ikirun, Osun State, Nigeria.

BADAGRY MISSION: 1970

The Jamaat was introduced to Badagry in 1970 by Brothers Rasaq Salisu, Aiyeteru and Nojim. It all started by chance when Rasaq Salisu met with Brother Aiyeteru at a non-Ahmadi Mosque, where both had gone to pray and

observed each other to have folded arms in the course of prayer. A discussion thus ensued after and it came to light that both had signed Baiat at Ilaro at different times before coming to Badagry. They both resolved to establish the Jama'at. The daily prayers are offered in Brother Nojim's shop because the Mosque was far away from the heart of the town.

They were also joined in 1972 by Brother Abdul Kareem Motajo from Somolu Mission, who had been transferred to Badagry by the Lagos State Ministry of Agriculture and other converts in the persons of Alhaji Popoola, Alfa Ahmed, Brother Adepoju and Jimoh Shuiab. Many other converts were won as a result of preaching activities.

At this stage, two plots of land were purchased for the purpose of erecting a mosque at Sowe Quarters. It was on this plot that a mosque was constructed largely with financial assistance from the Headquarters during the Imarat of Maulana Ajmal Shahid. This Mosque has continued to serve the Jama'at for Juma'h and Eid Prayers

The membership of the Jama'at had risen considerably with the establishment of branches at Aradagun, Pota, Ibereko, Apa, Iyesi and Ajido.



Badagry Mosque 1972



Ibereko Mosque



Ajido Mosque



Iyesi Mosque

OJOKORO MISSION: 1970

The establishment of Ahmadiyya Muslim Jama'at in Ojokoro commenced with the purchase of a vast portion of land of approximately 18 acres by the Jama'at Ahmadiyya in the 1970's through the efforts of Brothers Abdul-Rafiu Odukoya and Abdul Karim S. Adalemo both of Agege Mission.

When the then Amir, Mualana Muhammad Ajmal Shahid purchased the land at Ojokoro on behalf of the Jama'at the proposal was to establish among other things, a settlement for Ahmadi members who were willing to live in an Ahmadiyya community with a common bond of brotherhood. Incorporated in the settlement was a plan for a hospital complex, secretariat with a full-fledged printing press and Mission House.

Meanwhile, a clarion call was sent out to members to come forward to purchase parcels of land for residential purposes. Out of the few who responded only a very few insignificant numbers were able to embark on development of the acquired plots. Ojokoro as a Mission had a very slow take-off.

The hospital complex was officially declared open in 1981 and shortly after, the Secretariat building was completed. The press headed by Maulvi M. A. Qureshi was moved from Idumagbo Avenue to the Secretariat building in Ojokoro.



Ahmadiyya Central Mosque Ojokoro

The Amir and Missionary in-Charge Maulana Anweri Sahib moved into the Mission House at Ojokoro on 10th of February, 1985 in response to directives from the Markaz.

Meanwhile, some members who had purchased plots of land in the settlement had been able to complete some their buildings. The first families to move into the settlement were those of Alhaji Taofik Hamza Okunnu and Alhaji Al-Hassan. Other families followed gradually.

Ojokoro Muslim Jama'at was formally inaugurated with ten members including three Missionaries on Sunday, August 5, 1984.

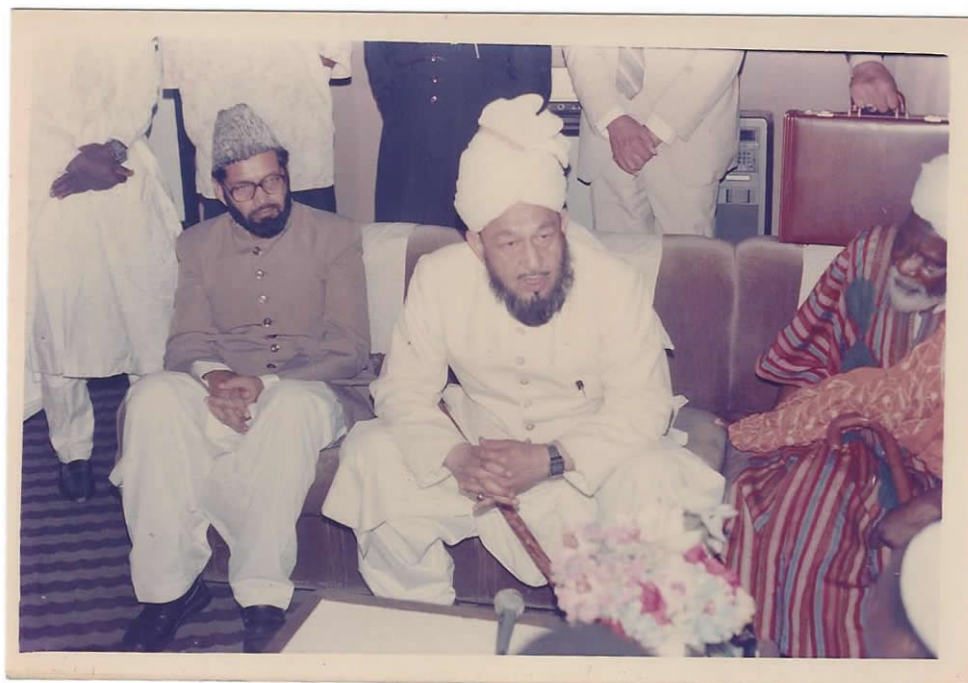
With the intensification of preaching activities in and around Ojokoro, membership of the Jama'at started to grow with converts in places such as like Alagbado, Abule -Egba and ijaye about 3 kilometers from the settlement.

Ojokoro Jama'at has succeeded in establishing an Arabic School which has been a tremendous blessing to children of settlers in the community as well as those of other non-Ahmadi residents in the surrounding localities. Since its inception, it has played host and assisted in proving accommodation during the yearly conference of the Ahmadiyya Muslim Mission, Nigeria, and other similar functions.

Ojokoro Jama'at has by the special Grace of Allah enjoyed its proximity to the National Headquarters of the Jama'at. Ojokoro Jama'at at 1988 consisted of 45 males, 30 females and 25 Atfal members. The then Executive members at the time were: Chairman Alhaji T. H. Okunnu, Secretary Brother. S. A. Lamina, Financial Secretary, was G. A. Kehinde and Treasurer Alhaji F. R. Bakare.

Siddeqah (Choti Apa, Lajna world wide President the wife of the 2nd Khalifa's (r,a) was received by Ojokoro Jamaat in 1987.

Ojokoro was fortunate to receive the Khalifatul Masih IV in February, 1988.

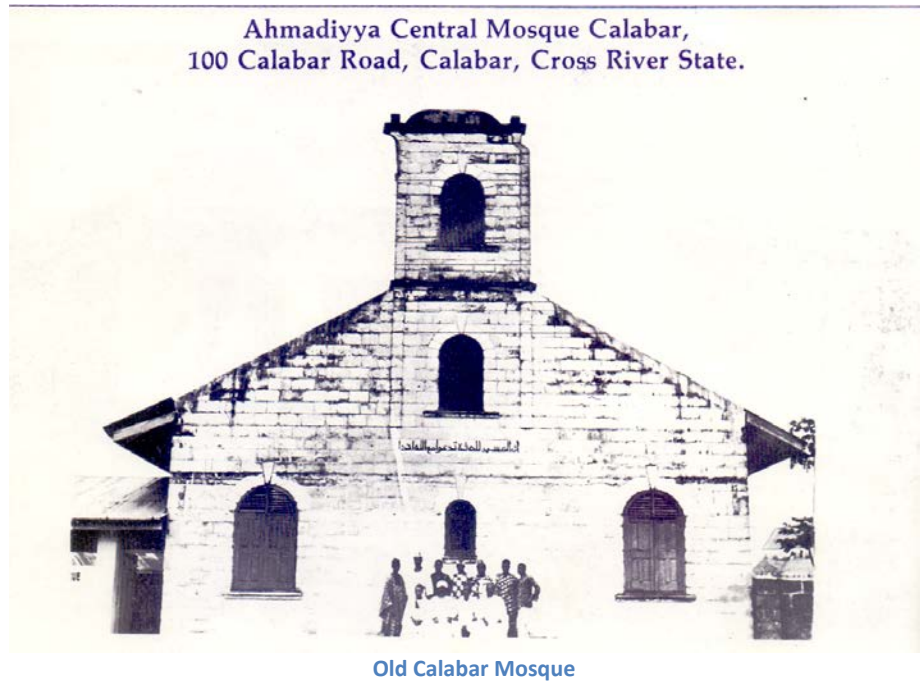


Ojokoro was also fortunate to host the Majlis Shoora where Maulvi Abdur-Rasheed Agboola Maulvi Abdur-Rasheed Ahmad Agboola was appointed as Amir on Saturday, February 20, 1988. The General Secretary Brother G. A. Amuda was also elected. The first medical officer of Ojokoro Hospital was Dr. Munawar Ahmad while his successor was Dr. A. N. Ahmad.

CALABAR MISSION: 1971

The origin of Calabar Mission revolved around a Central Mosque built and used by Yoruba Muslims living in Calabar before the 1967-70, civil war. During the civil war, the Yorubas fled Calabar and the Apostolic (Aladura) Christians sect took over the Mosque for church service.

After the civil war in 1970 a Calabar Muslim indigene from the North, Mallam Musa Ekpenyong, who associated himself with the Yoruba Muslims felt aggrieved with the situation whereby the Christians converted the Muslim Mosque to a Church. He then sought the assistance of the Nigerian Army Imam in person of Major G. M. Bello based in Calabar to reclaim the Mosque. The Mosque was vacated by the Christians and the Muslims started to observe Juma'Ahmadiyya and daily prayers. The small and weak Muslim Community then decided to invite the support of Muslim sects in the country.



Letters were written to various sects. Brother Hamed Oladimeji was the one who travelled to Oke-Ado in Ibadan to obtain Ahmadiyya address. Of all the letters written to various sects, only Ahmadiyya responded to the call of the small Muslim Community at Calabar.

Ahmadiyya Headquarters in Lagos sent Alhaji Baidhu B. Balogun of blessed memory and Zakariya A. Junaid to Calabar. They arrived there on Monday March 1, 1971 and stayed for one week. On Monday August 16, 1971 another delegation was sent by the Ahmadiyya Headquarters. They included Muallim Abdul Azeez Jamiu Jamaludeen Bada, Alfa Misbaud-Deen Akanji Salman, Alfa Dauda Ibrahim and Alfa Misbau-Deen Tola Kareem. Ustaz Tola Kareem stayed back in the town for evangelisation. In 1972, late Alhaji Ibrahim Bichi from Kano also visited Calabar to preach to the Hausa Muslim Community.

In January 1974 Muallim Abdul Qadiri Enikannaiye succeeded Alfa Tola Kareem who left in December 1973. Alhaji Abdul Ganiyu A. Daramola became the Missionary from Tuesday, April 1, 1973 to 1983 after Muallim Enikannaiye left in March 1975. Alhaji Daramola left in 1983 but returned and stayed up to March 1988. Alhaji

Salaud-Deen A. Ahmad also took charge of Calabar Mission for some period in 1983. Thereafter Alhaji A. G. A. Daramola was redeployed from Kaduna again to Calabar.

IMOSAN-IJEBU MISSION: 1971

The founding fathers of Ahmadiyya Muslim Mission, Imosan-Ijebu were indigenes of the town that lived outside the town and had accepted Ahmadiyya elsewhere. These pioneers included the late Bro. Khalil Idris, the late M.O. T. Hassan, Buari Rufai, Amide Ogunlase and Alhaji Rasheed Akeju. They established the Mission around 1971.

Bro. M. O. T. Hassan became the first Chairman, Bro. Buari Rufai, and Amida Ogunlase the General Secretary.

The house of late Bro. M. O. T. Hassan was used as Mosque while the Jum'ah Ahmadiyya (Friday) and Eid Prayers were observed at Ijebu Ode. Imosan Ijebu Mission built its own Central Mosque. Imosan Ijebu community donated several acres of land to Ahmadiyya Jama'at in 1973 for the purpose of building a high school and hospital. In 1979 Ahmadiyya Jama'at built an hospital in Imosan. It was officially opened by the then Governor of Ogun State, Chief Olabisi Onabanjo on 17th of June, 1980.

INISHA MISSION: 1971

The Jama'at was introduced by Brother Usman Okunoye, who had signed Baiat during his sojourn in Ghana. When he returned to his home town, he started preaching Ahmadiyya to his friends and relatives. In August, 1971, his efforts started yielding results as the indigenes signed the Baiat.

The young community was visited on different occasions by Muallim Abdul Azeez Jamiu Jamalud-Deen Bada of Ado-Ekiti, Alfa M. S. Bello of Oshogbo and Mr. Dauda Aborisade. Maulana F.I. Anweri Sahib visited the Mission on January 17, 1972 in response to an invitation from the paramount ruler of the town, Olu-Inisha, who wished to offer land to the Jama'at for educational and medical projects. Some parcels of land were actually donated to the Jamaat for these purposes by the Olu-Inisha.

The local Jama'at was assisted by the Headquarters to build its Mosque. Indeed, the Amir of the time, Maulana Ajmal Shahid personally performed the foundation laying ceremony on 16th June 1974 and posted a Missionary, Alfa Mustapha Karama-Deen for the religious guidance of the young community. The memberships of the Jama'at continue to grow under their able Chairman and founder, Alfa Usman Okunoye.

SOKOTO MISSION: 1971

The emergence of Ahmadiyya Muslim Mission in Sokoto was linked with the Pakistani Ahmadies who lived and worked in Sokoto as well as the establishment of an Ahmadiyya Secondary School in Gusau. Prominent among such Pakistani Ahmadi Muslim were Brother Abdul Majeed Bhatti, Muhammad Yakub Khan and the Ahmadiyya secondary School teachers Brother Idris Suleiman Izuagbe and Mohammed Ismail Wasim (Principal).

Brother Khan especially spearheaded the efforts to establish the branch Mission in Sokoto. He demonstrated high integrity and sound leadership when he was the Chairman and Financial Secretary of the Mission. Another prominent member was Brother A.O. Fadipe who championed the cause of the Mosque building fund. Prayers are

observed in private residences as funds were not adequate to constructing a befitting Mosque then. Eventually in the year 2000, the headquarters in Lagos bought a building opposite the Police station and convert it to a mosque. A Missionary was later posted to Sokoto.

The pioneer members of the Sokoto Jamaat are A.O. Lapinni Chairman, Adams Ismail Rashid – Secretary, Idris Suleiman Izuagbe – Imam and Financial Secretary, Zakariya A. Salam – Muazzin and Yemi Mohammad – Social Welfare Officer.

AKURE MISSION: 1972

By the grace of Allah the Jama'at of the Ahmadiyya Muslim Mission, Akure, Ondo State started fully in 1972, through the efforts of Muallim Abdul Azeez Jamiu Jamalud-Deen Bada.

The foundation members of the Jama'at include J.J. Junaid, President, Olaifa, Durojaiye, Hussain Oyedokun, Banjo, Akintobi, Bayewu Muhammad Uthman, Nurudeen Junaid and Madam Nimota Popoola.

Jama'at services began besides a storey building at Araka Street adjacent to the Isikan Palace, Akure. Later, the Central Mosque was built at Okuta-Elerinla at Oralepo layout behind the NEPA generating transformer station before Police Force Headquarters, Akure.

IKOYI MISSION: 1972

Ikoyi – Oyo near Ogbomosho, branch of Ahmadiyya Muslim Mission was an off-shoot of Oyo Branch of Ahmadiyya Muslim Mission. Two young men of Ikoyi origin namely, O.S. Alausa and G.A. Salami put their efforts together to establish the jamaat in 1972.

The earliest members were Iliasu Ajala and Yusuf Alade. Others who later joined them were Salawu Amoo, late Jimoh Ishola, Karimu Adisa, Saka Ishola, Momodu Ajani, Kadri Ajadi, Salimonu Ajadi and Bro. Sulaimona Akande.

Two eminent men, Chief S.I. Adesina (Balogun of Ikoyi) and Brother Ismaila Akande can never be forgotten in Ahmadiyya of Ikoyi. More importantly, Pa Oseni Koseni-Agauwu donated the land on which Ahmadiyya Mosque was built.

The officers directing the Jama'at's affairs are Brothers Iliasu Ajala (Chief Imam), Bro. Yusuf Alade – Chairman, Bro. G.A. Salami – Secretary. When he was on official transfer to Ibadan by his employer, Brothers Ismaila Akande and A. Azeez Alao assisted the Jamaat as secretaries at various times. Brother Salawu-deen Amoo was the Jamaat Treasurer.

IJEBU-IGBO MISSION: 1973

The members of Islahudeen Islamic Society in Ijebu-Igbo, Alhaji S. Akeukanowo Akeusola; Alhaji M. Adekunle Ismaeel; Alhaji L. O. Balogun and Late A. F. Sanni were the pioneers members who established ahmadiyya in the town in 1974

On the 26 September, 1973, fresh election of officers was held and the following people were elected, Alhaji M. A. Bello – Chairman; late Babasola Sanni Vice Chairman; late A. F. Sanni Secretary; Alhaji S. Akin Sulaiman Nagode, Financial Secretary; Alhaji S. Akeukanno Akeusola Chief Imam and Alhaji M. Adekunle Ismaeel Preacher.

The first Missionary Alfa Abdul Azeez Akinrinmola Ben Sallah was sent to Ijebu Igbo. The first Jumah service was held on 28 September, 1973, led by Chief Imam Alhaji Akeukanno Akeusola. Later late Babasola Sanni donated a piece of land for the construction of Ahmadiyya Central Mosque.

Members of the Ijebu Igbo Jamaat are Alhaji S. A. Akeusola, Alhaji M. A. Ismaeel, Alhaji L. O. Balogun, late Alfa A. F. Sanni, late M.B. Sanni, Alhaji M. A. Bello, Alhaji L. A. T. Adeleye, Alhaji S. Akin Sulaiman, S. Ayinde Sulaiman, Alhaji A. A. Bello and Alhaji Y. M. Otun. Others were Alhaji Ganiyu Salami, Alhaji S. Kazeem, Late Omo Oba, Bro. N. Kilo, Bros. R. A. Obagun, Kabiru Aruna, M. Lawal, A. G. Saibu, S. Olu Otubu, Alhaji Mr. Asete, Alhaji Amusa Adeeko, late Bro. Gafari Jeje, late Alhaji S. Mayabikan, Safiu Kareem Berber, Alhaji Yisa Giwa, late Basiru Asekun, Asimiyu Adeyemi; Alhaji Adefolarin Saka, Alhaji R. A. Kaka, Bros. Salisu Okunubi, S. Adeyemi, Aileru Arobonto, G. Arobonto, Tijani Ayodeji Okeowo.

Others are Ramoni Adeyemi, L. Omo Oba, Safuwa Omo Oba, Alhaji T. Olomoyoyo, Tijani Adeeko Bello, Fatai Olomoyoyo, S. Sule, S. Ajibise, Tihamiyu Salau, L. Bello, M. Jagun, R. Olomoyoyo, Akeula Mustapha and Rasidi Adeyemi.

ODO-ONA MISSION: 1974

The Ahmadiyya Mission was founded in Odo-Ona in 1974 with three members, Dauda Aborisade, Wahab Soretire and Hakeem Aborisade. At inception prayers were held by the members in the house of Brother Soretire at Akako, Odo-Ona. After sometime, a piece of land incorporating an Apostolic Church building was acquired at a cost of N350.00 in 1980. This was re-constructed and put to use as a Mosque on 2nd March, 1980. As at 1988, there are three other zonal Mosques in different locations of Odo-Ona village, namely Oju Irin, Koole and Oke Ayo. Members started to conduct the Friday Service in the Akako Mosque on 1st October, 1984.

ILASE MISSION: 1974

Brother Bashirudeen Lawal and Alfa Hassan established the Ahmadiyya Jamaat in Ilase near Ile-Ife, Oyo State, in a two-room apartment. Pa Oluwa in Ile-Ife gave them the money for one year rent in advance. Later Brother Bashirudeen Lawal, Rasheed Ilesanmi and Bayo Fagbolade scouted for land to build a mosque for the Jamaat and called on the Ilase indigenes based mainly in Ibadan to pay for the land and other expenses. On January 10, 1986, the Missionary Misbahudeen Adewale was sent to them from Lagos. He was accompanied by Maulvi Mughni from Osogbo and Alfa Hassan from Ile-Ife.

The foundation of the Mosque was laid in January, 1987 by the then Acting Amir, Maulvi Muhammad Anwar Qureshi accompanied from the Headquarters, Ojokoro Lagos by Alhaji Muhammad B. A. Ameen and others

SHAKI MISSION: 1975

Ahmadiyya Muslim Mission Shaki in Oyo State was established through the indigenes that had joined Ahmadiyya Muslim Jama'at at different centres like Ibadan, Niamey in Niger Republic and Ghana. Those pioneering indigenes are Alhaji Abdul Ganiyi Akande Olubori and Bro. Abdul Kareem Iyilade Azeez, Late Bro. Ahmed Shittu, Alhaji Shittu Kewu and Baba Busari.

Early converts who joined the Ahmadiyya Jama'at in Shaki are Brother Gazal Qadri, Y. Qadir, K. Abdus-Salami, and Adam Azeez among others.

Prayers were initially observed in the house of the Chairman Alhaji Olubori, while Juma' Ahmadiyya Services were held in a borrowed Mosque. The construction of the Jama'at Central Mosque started in 1982.

The pioneer Missionary is Muallim M. M. Alaka who participated in Tabligh activities with other members in strategic places. Converts were won in large number's so much so that the Juma'at grew from a handful to 188 members within a decade. In addition, the Jama'at has got many friends in the town, and Ahmadiyya has positively changed their bad habits and eradicated some of the adulterations brought into Islam.

Ansarullah, Khuddamul Ahmadiyya and Lajna Imaillah are also well established in the Jamaat.

Ire Akari Zone 1976

Ire Akari Zone, founded in 1976 and Zone 2 sitting in a Mosque built on a land donated in 1987 by Alhaj Amisu of blessed memory. Bro. Yunus Gbolagade and Alhaj F. O. Salam were its Presidents before Bro. Ibraheem Bello who is its current President. Maulvi Roshaddeen, Missionaries Alhaj A. G. Daramola and Qamaruddeen Yusuf served her.

Bauchi 1976

The establishment in 1976 of Ahmadiyya Muslim Jama'at in Bauchi came through a number of civil servants working in Bauchi metropolis. Most of them were said to be foreigners notably Ghananians and Pakistanis.

Preaching has been hampered as a result of the ban on open-air preaching in Bauchi State. Thus new converts were hard to win. However, friends and well-wishers were usually invited to Jama'at's functions as a method of enlightening the people about Ahmadiyya.

In 1988 the Jama'at under the leadership Alhaji Naibi Amer, M. M. Mashanu consolidated on the gains of the networking and the Jamaat grew in leaps and bounties.

Ogbaagba 1976

Ahmadiyya got to Ogbaagbaa in the year 1976. It was introduced to Brother Nafiu by Pa L.A. Adewusi of Iwo jama'at. He was then working at the General Gospital, Iwo as a health attendant. When His Royal Majesty of Ogbaagbaa, Oba Bello Oyekola got sick Brother Pa. Adewusi was called to attend to him and through this, he introduced Ahmadiyya to Bro. Nafiu Oyekola who is Baba Oba of Ogbaagba.

The Jama'at was accepted by Nafiu Oyekola and the following people Aliyu Olafioye, Rabiul Ajala, Tijani Oyebanji, Salami Boye, Lasisi Agboola, and Soliu Olohunde. Baba Olorun esan was appointed as the Imam.

Through the assistance of members of the Jamaat from Ede, Ife and Osogbo Jama'ats , a mosque was built for Ogbaagbaa Jama'at. The first President of the Jama'at was Bro. Nafiu Oyekola and the Secretary was Kilani Oyeniran. The next president after Nafiu Oyekola was Late Ishaq Rufai. The preset President is Sabith Azeez.

Aba-Baba Ibadan : (Ore)(Ondo): 1977

Ahmadiyya was introduced to Aba Baba Ibadan, Ore, through Alfa Yusuf Omope and Saliyu Omope. They had been there around 1975 and talking to people about Ahmadiyya. In 1977 they succeeded in gathering a small Jama'at of Ahmadi Muslims who included Asimi Ajao, Abibu Sijuwade, Amusa Olalekan and their families, in addition to Alfa Yusuf Omope and Saliyu Omope.

After a series of correspondence with Lagos , the Headquartes, the Amir Maulana Ajmal Shahid sent two Missionaries, Muallim Abdul Azeez Jamiu Jamalud-deen Bada and Maulvi Giwa, on 22nd October, 1978. Election was held and Brother Asim Ajao was elected Chirman, Amusa Olalekan as Secretary and Abibu Sijuwade as Treasurer.

The Jama'at converted two police officers and several others in the township of Ore. A Mosque was built between 1979 and 1980. A parcel of land was purchased on New Road for another Mosque in Ore Township. The Jama'at was able to establish another Mission at Ode-Aye in 1983.

Okeho : 1980

Ahmadiyya Muslim Jama'at was introduced to Okeho, Oyo State in 1978, through the activities of Alfa Salaudeen Ahmad, Imam Aremo and Alhaji Ismail Tijani. But it was formerly launched in 1980 with ten members who first signed the Baiat. In 1980, Missionary, M. M. Alaka, was sent to the Jamaat and transferred to Shaki in 1983.

The Mission now has a Mosque where Friday and other daily prayers are observed. It is in this same Mosque that Arabic and Quranic classes are taught.

Omi-Adio : 1980

It was in 1980 that the banner of the Ahmadiyya Muslim Mission was carried to Omi-Adio in the surburb of Ibadan City. This year, it was Alfa Abdul-Fatai Apooyin who migrated to this countryside in search of business. While at Omi-Adio, he was exposed to an explosion of anti-Islamic campaigns by the various Christian denominations. The situation was such that several Muslim children and women were being converted to the Christian fold. Alfa Apooyin had started preaching, to counter the anti-Islamic propaganda unleashed on the community by the Christians. His effort was a welcome relief to the hitherto complacent Muslim sects and his preaching campaigns was joined by Late Papa Owoeye and his son, Abdul-Ganiyu Owoeye, Brother Mumini Aranfajo and his wife, Brother Rasaki Tijani, Ismail Tijani, Alhaji Olagoke, Abolade Sulaimon, Sulaimon Apooyin and Micheal. It was these 11 people who formed the nucleus of what was known as the Ahmadiyya Muslim Jama'at Omi-Adio in 1988.

Unfortunately, the true, Islamic doctrines which the Ahmadiyya preached were not satisfactory to the orthodox Muslim sects, who saw the efforts of the Ahmadiyya as a threat to their means of livelihood. They therefore, detested the Ahmadiyya Jama'at. The Christians seized this opportunity to report the Jama'at's activities to the Baale of the town. However, the misunderstanding was later resolved at a meeting at the Baale's palace. Unfortunately, during this period, Papa Owoeye, the fairly old member died. Some members who attributed his

death to the mystical activity of some orthodox Alfas renounced their membership. This initial fear was soon overcome and some of them returned to the fold.

It is interesting to note that at its infancy, the Mission had no mosque. Prayers were observed at the business premises of Alfa Apooyin, the Imam. In 1982, a Christian Pastor, Mr. Fadeyibi, had a problem which he had tried every possible means to but to no avail. He then approached Ahmadiyya for spiritual protection and God answered his prayer, he himself signed Baiat and joined the Tahjjud prayer with the Ahmadis. In appreciation, he sold a piece of land to the Jama'at and donated some blocks to build Ahmadiyya Mosque as gratitude to God. Thus, the foundation of the Ahmadiyya Mosque was laid on Friday 30th April, 1982 and June 1982, the Mosque was opened for the worship of Allah.



Alfa Pa Apooyin

The building of the Mosque enhanced the credibility of the Jama'at and many more joined the fold. Thus the numerical strength of the Jama'at grew to over 100 by 1988. Activities of the Ahmadiyya Muslim Mission Omi-Adio include: house to house preaching, dialogues and debates. Also, regular public preachings were undertaken. However, the latter has been restricted due to the ban on open air lectures by the Government. Also, there is an Arabic/Islamic class going on in the Mosque.

The Mission continues to progress with the vigorously activities of the individual auxiliary bodies: Ansarullah, Khuddam, Lajna, Nasrat, Atfal and the Ahmadiyya Muslim Students Association. The orderliness in procession to the Eid praying ground found favours, even with the bitterest critics of Ahmadiyya Muslim Jama'at.

The Mission has got another small Mosque at Sangote Road at Oloro Area, Omi-Adio.

Festac : 1981

In 1980, the former Amir Maulana Muhammad Ajmal Shahid called on Brother M. M. Giwa, M. I. O. Ahmed and S. A. Akinsiku respectively and informed them that the Nigerian Headquarters of Ahmadiyya Muslim Mission had acquired a piece of land in FESTAC Town along 2nd Avenue, 21 road, E. Close. He therefore, appealed to these three members living in FESTAC Town to make use of the newly acquired piece of land.

The three Ahmadi members, in obedience to the Amir, got in touch with three other Ahmadi brothers namely M. O. Olagunju, A. R. Aderohunmu and Alhaji A. A. A. Adegbola. The six of them then met on 1st January, 1981 at the residence of M. I. O. Ahmad and held the first meeting.

On 29 January, 1981 election was held and the following office holders were chosen to run the affairs of the Mission: Chairman – Alhaji A. A. A. Adegbola, Vice-Chairman M. I. O. Ahmad, General Secretary M. M. Giwa, Financial Secretary S. A. Akinsiku, Treasurer, M. O. Olagunju, and Welfare Officer A. R. Aderounmu. The Amir was formally informed of the formation of the new Mission and the election of officers.

Later that year, the Jama'at was informed by the Amir that the former allocation had been cancelled and a new piece of land had been allocated by the Federal Housing Authority along 311 Road, 3rd Avenue, Behind Baft Club. On investigation it was discovered that a temporary Mosque had been constructed by the orthodox Muslims on the newly allocated land and the Amir was informed accordingly. The Amir instructed that the orthodox Muslims be allowed to continue using their temporary Mosque until the plan of the Jama'at's proposed Mosque was approved and the Jama'at was ready to build its Mosque.

Meetings were held in rotation at the residences of members whilst the orthodox Muslims were still using the piece of land until early June 1982, about 2 weeks to the month of Ramadan when the Amir instructed the FESTAC Jama'at to get ready to develop the piece of land and construct a temporary Mosque so as to be able to say Tarawih prayers during the Ramadhan month pending the approval of the proposed Mosque plan.

The Nigerian Ahmadiyya Headquarters then formally informed the Orthodox Muslims of its intention and requested them to submit their estimate if they wanted any compensation for their structure on the Jama'at's land. It is worth mentioning that the orthodox Muslims handed over the temporary Mosque built by them to the Jama'at on 21st June 1982 without demanding any compensation. They also cooperated amicably during the handing over. May Allah reward them abundantly.

The plan for an ultra modern mosque for Festac Mosque was finally approved in late 1982 after a prolonged delay by the Federal Housing Authority. The entire project is scheduled to be completed in four phases as follows:

Phase I	Construction of Foundation of the Mosque
Phase II	Construction and Decking of the 1 st Floor
Phase III	Construction and roofing of the 2 nd Floor
Phase IV	Finishing of the Mosque

The proposed ultra Modern Mosque is estimated to cost about ₦200, 000.00. When completed it will be the first of its kind in FESTAC Town. It will have a capacity for at least 500 people with library facilities for Islamic studies. It is sad to note that after the ceremonies to lay the foundation of the Mosque were performed by the Amir F.I. Anweri, the Federal Housing Authority came up with new regulations in respect of places of worship in the Town.

In 1988, payment was to be made for the land with donation from Pa S.T. Johnson's children after the death of thier father .The then Amir, Ajmal Shahid was away to London on official assignment.

An Arabic/Islamic Lesson was set up in 1985 towards educating the Muslim children in the Festac town on Islamic teachings and way of life.

Sango-Ajilete : 1981

In 1980 a group of enthusiastic Muslims in one quarter of Sango-Ajilete were constructing a Mosque. They decided to place the construction work under the supervision of Chief Imam of the town's Central Mosque. When the promoters of the new Mosque reached the roofing level, their funds were exhausted and so made request to the Central Mosque for financial assistance to roof the Mosque; but no help was forth coming instead the Central Mosque authorities were demanding contributions from the Ratibi Mosque.

Consequently the group of enthusiastic young-men broke away from the Central Mosque in search of help. Chief Kadiri met Mr. Rabiul Lawal, an Ahmadi carpenter, who was prepared to assist to undertake the roofing of the Mosque with the little funds available. Mr. Rabiul Lawal's demonstration of Ahmadi Muslims' willingness to make sacrifice for Islam impressed the promoters of the Mosque project such that they enthusiastically attended an open-air preaching undertaken by Owode Ahmadiyya Jama'at in September 1981. They were impressed by the Ahmadiyya practice of rejecting such a donation rather they gave out Islamic books instead of accepting free donation.

These impressions compelled them to accept Ahmadiyyat and donated the Mosque, which completed by the Owode Mission of the Ahmadiyya Muslim Jama'at.

Kuta 1984

Alfa Azeez Salimonu, Brothers Yekini Busari, Rafiu Atanda, late Amusa Busari, Suara Ayofe, and Yisau Amosun were the pioneer members of the Ahmadiyya Jamaat in 1984. They were able to build two mosques for the Jamaat in the town.

Ila-Orangun: 1984

Ahmadiyya Muslim Mission was established formally in Ila-Orangun, Ife Circuit, Osun State on 28 April, 1984 under the Chairmanship of Alhaji A. I. Yusuf who represented the Amir Sahib, after members had held several meetings in both Lagos and Ibadan on the establishment of the Mission. .

Earlier in 1959, Professor Lamidi A. Fakeye took the Amir, Maulvi Naseem Saifi to Ila-Orangun to preach to the people of the town. Similarly, Alhaji Salau-Deen A. Ahmad with some Missionaries and members had visited Ila-Orangun on several occasions for the purpose of inviting people to Ahmadiyyat.

At the Annual Conference held at Ojokoro in Lagos in December, 1983, Ahmadi Muslims from Ila gathered together to form Ahmadiyya Muslim Mission, Ila-Orangun Branch. The Chairman was Professor Lamidi A. Fakeye; other members are Jimoh Yusuf, Alhaji Ibrahim Akin. Fakeye, A. G. Fakeye, Abdur-Raheem Aborisade, Abdul-Azeez Adeniran – Treasurer, Adeniji, Pa Shittu and Muhammad Tiamiyu Ade. Brother Adeleke was the Co-ordinating Secretary.

In the month of March, 1984, Bro. Jimoh Yusuf did his best to finance the conversion of the house to Ahmadiyya Mosque. The Mosque is located at Lowa's Compound (Ile-Lowa), Ila-Orangun.

The first Missionary posted to Ila-Orangun is Muallim Tajudeen Abdul-Azeez who worked very hard to ensure that Ahmadiyya Muslim Mission spread throughout the town and its environs. Muallim Lukman Shoretire has also served as the Missionary to Ila-Orangun Mission. The Oba Orangun of Ila, Oba Ariwajoye I, is very cordial with Ahmadiyya Muslim Jama'at, he was always in support of the Jama'at at the time of persecution.

The past Chairman/President of the Jama'at include the following: Pa Ahmad Alabi, Pa Late Yekeen Kolawole, Pa Late Ahmad Adeyemi (Alausa), Uthman Adeleke and Salawu A. Kareem. The Jama'at had established the following zones in Ila-Orangun. Central Mosque at Iwa's Compound, Ora Road Zone, Oke-Ola Zone, Ipering Zone, Baba Elesin Zone and Secretariat Zone.

The Jamaat have two plots of land for future development at Communal Area and Ora Road near College High School. Ila-Orangun has been able to produce an Hafiz and a Missionary.

ILOBU 1984

By special grace of Allah, Ahmadiyya Muslim Jama'at, Ilobu branch was formally established in 1984 through the effort of the following pioneer members, A.F. Lawal an indigene of Ilobu who returned home from Minna in 1984. He met Brother Yunus Dada an Otta indigene residing at Ilobu. The duo was later met Abdul Rasaq Agbaje an indigene, who had also migrated from Akure.

The trio met and decided to establish the Jama'at of Ilobu which led to the subsequent offering of both daily and Juma'at prayers in a rented shop apartment at Alhaji Bakare Olokuta's house at Dagbolu area, Ilobu where incidentally Bro. Y. Dada also resided.

However, with the passage of time, Brother Hussan Salaudeen an indigene of Ilobu and a prominent Ahmadi in Jos on his numerous visits home met the trio pioneers and did his utmost to organize and align them with the Jama'at ideal and practices. He later donated a land at Ahmadiyya Street, Arinkinkin – Konda Area Ilobu for the building of a central mosque for the Jama'at Ilobu.

Other indigene of Ilobu mainly abroad also patronizes the Jama'at frequently whenever they are on holiday at home. They participated in tabligh efforts especially missionary A.G. Obey and Bashirudeen Olawoyin.

The first President of Ilobu Jama'at was Bro. Yunus Dada and the Secretary was Najimudeen Salaudeen. Brother Muhammad Rabi'u Oyedeji Salaudeen became the President in 1995. The tabligh efforts at Ilobu had subsequently impacted on the establishment of Ahmadiyya in the adjacent towns such as Okinni, Ifon-Osun and Erin-Osun.

Iseyin MISSION: 1986

Ahmadiyya Muslim Mission Iseyin was started through Brothers R. A. Owoade, N. A. Adeleke and M. A. Alaka in 1986. Brother Mudathir A. Alaka, an Ahmadi living in Lagos is a native of Iseyin, he had returned home on the death of his father. N. A. Adeleke, civil servant was transferred from Oyo to Iseyin by the Oyo State Ministry of Agriculture. The trio have been organizing congregational prayers until August 16, 1986 when the inaugural meeting of Ahmadiyya Jama'at Iseyin was held.

Officers elected at that meeting were Mudathir A. Alaka, N. A. Adeleke, R. A. Owoade, Missionary M. M. Alaka, G. M. Rahman and M. O. A. Oladimeji. The President of the Jamaat was G. M. Rahman and the Secretary was Bro. R. A. Owoade. The Jama'at started with a temporary Mosque at Oluwole Street, Iseyin built by the late father of Bro. M. A. Alaka.

Iddo-Osun MISSION: 1988

Ahmadiyya Muslim Mission at Iddo-Osun, near Ede in Oyo State was started by Muallim Muhammad Jamiu Raji a Missionary at Iree who is a native Iddo-Osun. Five people were the pioneers who signed the Baiat on the 4th of February, 1988, and established the Mission. They were made up of three males and two females.

The pioneer members are Muallim M. J. Raji, Abdul-Fatai Olayinka, Ishaq Oladepo Daramola and Sisters Khadijah Raji, Tayibatu Olayinka and Aolatu Oyebimpe Daramola.

Telemu 1992

Ahmadiyya Muslim Jama'at was established Telemu Osun State in 1992. It was brought by Missionary Dauda Ganiyy who is a native of Ile-Mowu near Telemu in Osun State.

The pioneer members were Asiru Muili, Raji Kamilu, Yekeen Ejiladun, Muliyy Olayinka, and Akibu Oyekanmi Lamidi Fadehan, Lasis Olowoyo, Gbadamosi Mokaye, Muslim Isola, A-Ganiyy Wolimo

Three mosques were built by these members.

Idigba 1994

On Friday 2nd December, 1994, Ahmadiyya Muslim Jama'at was firmly established at Idigba, a suburb in Ejigbo Local Government Area of Osun State, when the 1st Jumaa'at service was held.

The establishment of the Jama'at was the climax of several preaching efforts of Ejigbo Jama'at led by the indefatigable missionary attached to Ejigbo Jama'at Mualim Abdul Azeez Akin Bensalah.

The initial efforts were facilitated by "a son of the soil" Brother Yaqub Adekunle Oni who had earlier had contact with Ahmadiyya while in pursuit of further education at Iwo and Oyo. As a result of his singular activities, he smoothened ways of putting the Jama'at on sound footings. The pioneer members of the Jama'at are Pa. Akanmu Abbas Oni and Ademola A. Rasqaq Oni, who, till present, hold the Jama'at firmly.

Idigba is one of the ancient towns in Ejigbo local Government of Osun state and Yoruba land in general having its origin from historical Oyo town, hence special tabligh efforts were spearheaded by the Ahmadiyya Muslim Jamaat, Ejigbo between 1992 and 1994 under the direction of Mualim Abdul azeez Akin Bensalah, now, Alhaji, who was then at Ejigbo as a missionary.

The then Ibadan Circuit President under Alh Busari leadership participated in open lecture during one of her general meetings. The role of Alh A.G Daramola, Circuit Missionary in Osogbo was also rewarding as he led the first Zuhr prayer in Idigba on the land donated to the jamaat by the Baale of Idigba, Oba Akibu Oyedele on 29th November, 1994. Besides, his young Tahir Daramola, made the call for prayer (Azan).

To further consolidate the tabligh gains, Maulvi A.G. Giwa of Ibadan then also paid a -3 day visit to Idigba via Ejigbo jamaat.

Earlier Converts

The following were among the earlier members of the jamaat: Pa(Alh) Abbas Akanmu Oni, Pa Abdul Rasaq Ademola Oni, Bro Tunde Oni, Bro Dauda Photo of Ibogunde, Late Bro Tirimisiyu Oladayo Oni, Madam Sikirat Oni, Madam Amudah Oni, Late Madam Bolanle Oni Sister Yidiat Oni

Jumaat Service

The first jumaat service formally heralded the true islam to Idigba on Friday 4th December, 1994 with supporting members from Ejigbo jamaat. Mualim Akinbensalah led the historic jumaaat prayers to the admiration of members and non members in attendance. Hitherto, no jumaat service had been held in Idigba since it was founded. Thus, Jamaat scored the first in this regard. Later, after two weeks, the orthodox Muslims began the Jumat service .

Ile-Ogbo 1995

The Ahmadiyya Muslim Jama'at was brought and established by Chief Abdul Azeez Oyebamiji. He came in contact with Ahmadiyya Muslim Jama'at when he was working at the General Hospital in Ede, Osun State. He was preached to by Pa. Adewusi one of his colleagues in the hospital. When he brought Ahmadiyya Muslim Jama'at to Ile-Ogbo he was warmly welcomed and accepted by Pa Saka Olatunbosun, Alhaji Nurudeen Sanubi and Pa Sunmonu.

The mosque was builon a plot of land donated by Late Pa Kareem Sanusi, while Osun Circuit supported in roofing the mosque, and the Olu of Ile-Ogbo, Oba Musa Akintomide Ilufemiloye contributed too to the completion of the mosque.

The first President was Pa. Alao Salami; Abdul Wasiu Sanusi was the General Secretary. The Treasurer was Rauf Abida and the present President is Alhaji Nurudeen Sanusi, the General Secretary is Bro. M.A. Awolowo Mufutau. Treasurer is Pa Sunmonu. Osun Circuits now divided into Osogbo and Ede circuits.

Adetokun Jamat, 1995

This Jamaat within Ibadan zone was created in 1995 and became full Jama'at in 2005. It now has 3 Zones, namely, Adetokun, Aba Ela and Eleyele. Alhaj Fasasi O. Abdus Salam was its pioneer President, but now, Brother Isa Lawal is the President. Missionary Qamaruddeen Yusuf served there before, and Missionary Alhaj Ishaq Bello is currently overseeing its affairs.

Sango Jamaat 1998

Sango Jamaat was a Zone in the former Coca-Cola Jama'at 1998 until 2005 when it became a full fledged Jama'at. Bro. Jamiu Oladapo was its first President, while Bro. Bashiruddeen Salahuddeen is the President now. Missionaries Haaron Idowu, Ibraheem Abdul Qadr and Abdul Hakeem Ariyo served there; but the resident Missionary there is Muhammad Dalil Abdul Majeed. Coca-Cola Circuit President, who is its pioneer, is Alhaj Fasasi O. Abdus Salam.

Aspia and Apete Jamaat 2005

Asipa Jama'at was created in 2005. Bro. Bashiruddeen O. Ghazal is President from inception; and Missionaries Ma'roof Abumu, Yaseer Adelaja and Abd. Yaqeen Waliyullah were visiting while Missionary Abd. Ghaffar Akande was its resident Missionary.

Apete, a Zone under Coca-Cola, became a Jama'at in 2005. It presently has two Zones: Alhaj Moshood Balogun Street and Arokoto. Brother Abdul Wahid O. Adeitan was its pioneer President, while Bro. Abd. Ghaniyy Hambal is its present President. Missionary Abdul Ghaffar Akande serves her presently. (3) Coca-Cola, the mother Jama'at now has 3 Zones, namely: Zone 1 (the original Coca-Cola Jama'at Mosque), a Mosque donated in 1970.

Felele , Keulere and Imalefalafia Jamaaats 2005

Felele Jama'at, created in 2005, has Alhaj Kamardeen K. Kareem as pioneer President. Missionaries Basheeruddeen Oni and Ma'roof Abumu served the Jama'at; but Missionary Yaseer Adelaja is its resident Missionary presently.

Imalefalafia Jama'at was founded in 2005 and Bro. (now Alhaj) Muslihuddeen Adebisi Ademoye was its pioneer President while Alhaj Rasheed O. Suraka is present President.

Keulere Jama'at was created in 2005. Alhaj Abdul Ghaniyy Idrees is its President from inception to date. Missionary Abdul Yaqeen Waliyullah was its resident Missionary.

Coca-Cola, the only Jama'at in the then Ibadan Circuit , with a Circuit on its own, with the then Zones now being Jama'ats that make it up Ijokodo, a Zone of the old Coca-Cola became a Jama'at in 2005. Alhaj Sulaiman Adejumo has been its President to date. Islam Abad, formerly a Zone under Adetokun Jama'at upon creation in January 2010 became a Jama'at in 2013. Brother Luqman Agbeniga is its pioneer President.

Iju Jamaat 2008

This was established in 2008. It was under Agege Jamaat before now. The pioneer members are Alhaji MA Bankole, A. G Al-hassan, Brother Bashiru Ninyon, and M.A.Iyanda. The mosque is located in Iju Ishaga, Ifako – Ijaye local government.

Ajah Jamaat 2009

Alhaji Hassan Ibraim was instrumental to the establishment of Ajah Jamaat with the donation of an ultra-modern mosque. He was a member of the Lagos Island. Pioneer members of the Jamaat are Alhaji Bola Sunmonu, Alhaja Suweba Sunmonu, Muhammad Jamiu Abdul Azeez, Abdul Wasiu Adejumo, Jamiu Abubakar, Alhaji Muhaz Abubakar.

Uraka Jamaat 2009- Epe Circuit

This Jamaat was created from Epe Circuit with the following pioneer members Alhiaji S.T.Ashiru, Muftau Ambali Brother Bakari, Ajumobi Wasiu Aremu-Baba Taylor. The President of the Jamaat is Brother Yekeen Arolawon and Missionary Abdullah Mahmuud is the Missionary.

Ikorodu Jamaat 2012

By 2012, the Jamaats at Ikorodu area were given a circuit with Ijede as the Secretariat. The Jamaat under Ikorodu include Ijede, Ikorodu, Igbogbo, and Bayeku. Recently, Ibese Jamaat was created from Igbogbo Jamaat in 2010. The Circuit President is Brother Abdul Malik Ajuwon, while the Circuit Missionary is Missionary Saheed Mikail Falade and Missionary Abdul Hakeem Sowemimo in Bayeku.

Akinyele 2013

The Jamaat was created in July, 2013. It comprises of four Jamaats, namely Agbowo, Moniya, Idiose, and Anilerin as the Circuit headquarters. The pioneer President is Pa Raji Adewale. There are three Missionaries in the Jamaat are Tajudeen Abdul Azeez, Abdul Lateef Adelegan and Isiaq Bablola.

Islamabad, Odo – Oba, Odo –Ona Elewe Jamaats- (Coca-Cola Circuit 2013)

Odo Oba Jama'at was created in 2013 and has Brother Sa'eed Oguntoye as President. Odo Ona Elewe Jama'at was founded in 2013 and Bro. Ghazal Raji is its pioneer President. Alhaj Muslihuddeen Adebisi Ademoye is the present Ibadan Circuit President.

CHAPTER SEVEN

THE SPREAD OF AHMADIYYAT TO NEIGHBOURING COUNTRIES

After Ahmadiyya Muslim Jama'at had been well-established in Nigeria and its membership had grown enormously, the Jama'at then spread to neighbouring countries. The countries so blessed with the presence of Ahmadiyya Jama'at through the efforts of the Nigerian Jama'at include: The Gambia, Benin Republic, Niger Republic, Togo and Cameroun.

THE GAMBIA

The Gambia is a country with an area of 11,295 square kilometres, with roughly 600,000 inhabitants then. Its capital is Banjul. It is separated from Nigeria by six countries. This country used to be the stronghold of the Tijaniyya order. The first time Islam Ahmadiyya was preached in The Gambia was 1959, when Alhaji Hamzat O. Sanyaolu was sent there by the then Amir, Maulana Naseem Saifi. He stayed there for three months (November 1959 to January 1960).

At first, he was not allowed to preach, but with perseverance, faith and prayer, he was later allowed. With this opportunity, Alhaji Sanyaolu was able to explain all the points raised against Ahmadiyya Jama'at by the non-Ahmadis. This preaching was so successful that when he (Alhaji Sanyaolu) left them and returned to Nigeria, the people there wrote to the Amir in Lagos requesting for a Missionary to continue the good work of Alhaji Sanyaolu.

This request was passed to the International Headquarters in Rabwah. In response to this request, Maulvi Muhammad Sharif was sent by the Huzur and was instructed to stop-over for briefing in Nigeria, enroute The Gambia. By the grace of Allah, the Jama'at has been waxing stronger and stronger ever since.

REPUBLIC OF BENIN (FORMERLY DAHOMEY)

The Republic of Benin is the immediate neighbour of Nigeria to the west. It has a population of about 3.3 million people.

Ahmadiyya entered the country through some of the indigenes, who had joined the Jama'at in Nigeria and were very anxious to have their brothers and sisters back home partake in the divine light through acceptance of Hazrat Ahmad as Imam of the Age. Among the early brothers was Bro. Sikiru Dauda who had been very active in the activities of the Jama'at, since his return to his home country (Benin).

After the initial introduction, a central missionary in the person of Maulvi Bashirud-Deen was sent there to survey the situation. In 1972 however, the Jama'at there requested the then Amir Maulana Muhammad Ajmal Shahid, to send them a resident Missionary. Alhaji Muhammad Taohid Shekoni was sent. He met three active members of the Jama'at with whom he was carrying on his preaching activities. The brothers were: Sikiru Dauda, Abdul Lateef and Bisiriou Raji. Port-Novo was used for the Jama'at's daily and Jum'ah Prayers. This, therefore, marked the beginning of a regular Jama'at of Ahmadiyya in The Republic of Benin. Initially, as a result of the opposition encountered by the Jama'at there, the members' wives did not join the Jama'at until sometime later.

At the time Alhaji Shekoni was in the country, the Military had just taken over the reign of government from the civilians; and so, there were tight security measures everywhere including restriction on preachings. He was, however, successful in obtaining government permit to this effect.

As part of his preaching activities, he wrote a letter to the country's Military Head of State congratulating him for successfully coming to power, as well as introducing Ahmadiyya to him. He also paid visits to the offices of Ministers and Commissioners of Police and distributed Ahmadiyya literature and pamphlets written in French language.

Through these preachings the Jama'at gained a considerable number of converts especially among the youth. The Jama'at also built a one-storey Mosque on a piece of land donated to it by Alhaji Bisiriou Raji, the President of the Jama'at. Even Eid prayer was being observed on one of his farmlands.

After the departure of Alhaji Muhammad Taohid Shekoni, who spent one and a half years in the People's Republic of Benin, some other Missionaries were sent there at different times. Those sent there included Bro. A. R. Oluwa and Alhaji M. A. Salman (on several occasions). In particular, Brother Tajudeen Abdul Azeez was there for a considerable length of time. Later on, a Central Missionary in person of Maulvi Sookia was also posted there to teach and lead the Jama'at.

Owing to the activities of hostile non-Ahmadis, the Jama'at Mosque in Port-Novo was closed down for some time by the government. But the ban was later lifted through divine grace. The Jama'at was thus once again making progress in the propagation of Ahmadiyya in the People's Republic of Benin.

REPUBLIC OF NIGER

Niger Republic is a country with a population of about 4.9 million inhabitants, about ninety percent of whom are Muslims. It is located on the Northern border of Nigeria. In August, 1974, Brother Abdur-Rahim Balogun, a native of Ighoho, Oyo State of Nigeria, who settled in Niger came to the then Amir Maulana Ajmal Shahid to request for a Missionary. In response to this request, Alhaji Muhammad Taohid Shekoni was sent in September, 1974. When he got there, he met brothers Abdur-Rahim Balogun, Abdul Azeez Yusuf, Ismail Adepoju and a few others, with whom he started the Ahmadiyya Jama'at in Niger Republic.

Alhaji Taohid Shekoni spent four years in this country (1974-1978). But because the year 1974 coincided with the period the persecution of Ahmadis was being renewed, he and the few members then also had to contend with a lot of opposition and persecution from the orthodox Muslims, especially the Jama'at Nasirul-Islam. Time without number, he was invited for questioning by various Government Agencies on the allegations of the opponents and many wicked plans were hatched against him.

In 1977, three of the members there followed Alhaji Shekoni to the Jama'at Annual Conference in Nigeria. The Amir himself, Maulana Muhammad Ajmal Shahid, accompanied by Major Giwa, also visited the country on Thursday November, 4, 1976. During the one week tour, he seized the opportunity to visit many people and places, explaining many points raised against the Jama'at and answering questions from various quarters. By 1978 when Alhaji Taohid Shekoni left the country, membership of the Jama'at there had increased to between 30 and 50 although not all of them were very active in the Jama'at. At his departure, Abdur-Rasheed Ahmad Agboola (who became the Amir and Missionary-in-Charge of the Ahmadiyya Jama'at in Nigeria in 1988) replaced him to continue the crusade.

Despite the fact that many of the members had left the country to settle back home in Nigeria, Ahmadiyya Muslim Jama'at in Niger Republic has to stay by the special grace of Allah.

REPUBLIC OF TOGO

Republic of Togo is a relatively small country in comparison with Ghana, Nigeria and even Benin Republic its immediate neighbour. It has a population of 2.4 million people, whose most popular religion was traditional worship, followed by Christianity. Muslims were in the minority in this country.

In 1979, the then Amir and Missionary-in-Charge of Ahmadiyya Jama'at in Nigeria, Maulana Muhammad Ajmal Shahid, started sending representatives of the Jama'at there on different occasions, in order to pave the way for the establishment of Ahmadiyya Muslim Jama'at there. He also encouraged our members in the Republic of Benin, the immediate neighbour of Togo, whom so ever they encountered.

His efforts materialised after two years of concerted efforts. Our Jama'at was established in Vogan, a town not too far from Togo-Benin Border, in 1981. This was as a result of the activities of the Nigerian local Missionary in the Republic of Benin, Bro. Tajudeen Abdul-Azeez, and the members there. Among the early converts of the Jama'at in Togo was brother Ibrahim Agbobli, who donated a piece of land for the building of the Mosque there.

In August, 1981, after the Annual Conference of the Republic of Benin, all members including the Amir, Maulana Muhammad Ajmal Shahid and the Nigerian Local Missionary in Benin Bro. Tajudeen Abdul-Azeez moved to Vogan in Togo, for the foundation laying ceremony of Ahmadiyya Mosque there. The members in the Republic of Togo have been attending conferences both in Nigeria and in Republic of Benin since the establishment of the Jama'at in that country.

Republic of Cameroon

The Republic of Cameroon is Nigeria's neighbour to the east with a population of 7.5 million people. Yaounde is its capital. Majority of the people of this country are Christians. In spite of this fact, Ahmadiyyat had made some impact as a result of which we had some scattered members but no regular Jama'at yet.

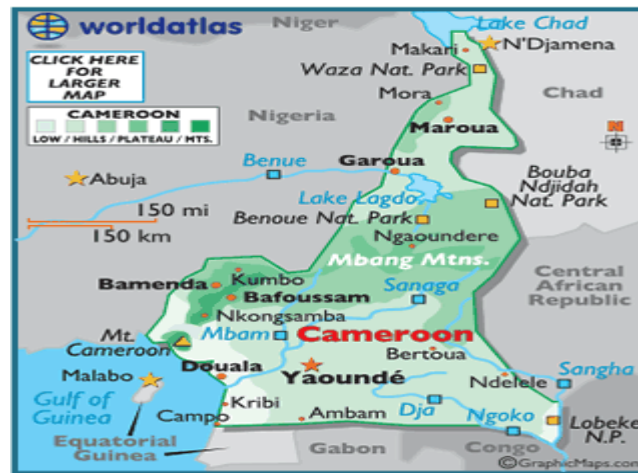
It so happened that in 1982, during the tenure of Maulana Muhammad Munawwar Chaudry as the Amir and Missionary-in-Charge of Ahmadiyya Jama'at in Nigeria, Pa Hamzat O. Sanyaolu was sent to Cameroun Republic for preaching. He went there with many books of the Jama'at at for sale to the people at cheap prices and many pamphlets for free distribution.

Through the efforts of Alhaji A. I. Yusuf, one Alhaji Masha (a non-Ahmadi) was contacted who gave the address of one of his friends based in Cameroun in person of Alhaji Rufai Igedi. He was living near the General Post Office in Duala. With a recommendation letter by Alhaji Masha to Alhaji Rufai Igedi about Alhaji Hamzat Olatubosun Sanyaolu, he (Alhaji Sanyaolu) had little or no problem getting into the country (Cameroun) for his assignment. Though he was not allowed to preach there for the three-week duration he spent there through Divine Grace, he enjoyed the companionship and assistance of one Mr. Shuaib.

They went about distributing selling some Ahmadiyya pamphlets, literature and talking to whoever they could. Even then, their activities were being monitored by the country's government security agents. But thank God, they never fell into the trap of the law.

However, by the special grace of Allah, Ahmadiyya Muslim Jama'at is now in existence in Cameroun Republic. During the International Jalsa Salana in Islamabad, London in 1987, a Muslim from the country attended, met and held discussions with Hazrat Khalifatul Masih IV (Ayyadahullah). It was his meeting with Huzur which led to the instruction given by the Huzur (during his visit to Nigeria in February 1988) that Maulvi S. R. Khursheed should pay a visit to the country (Cameroun) as early as possible, after his (Huzur's) departure from Nigeria. Maulvi Safiur-Rahman Khursheed Sahib visited the country on two occasions and the visits were very successful.

Cameroon population is about 20 million people, spread within 10 regions.



Map of Cameroon

There were 2 regions in the Anglophone areas and 8 in the Francophone section of Cameroon. The country is bilingual, with two official languages: English and French. The efforts of the first Missionary are coordinated by Nigeria's Amir, Dr Mashuud Adenrele Fasola, with the support of the Missionary –in- Charge, Maulvi Abdul Khalique Nayyar.



Amir, Nigeria Dr Mashuud Adenrele Fasola



Missionary in Charge Abdul Khalique Nayyar

The Ahmadiyya Muslim Community in Cameroon, is now has a foot hold or presence in all the 10 regions in the country with over 15,000 faithfuls. The large concentration of Ahmadi Muslims resides in the South West region (MAMFE) and the west and mainly in the Noun (Fumban). In 2010, Missionary Aboubakar Adamou, a Cameroonian in the Congo Brazzaville with Missionary Youssuf Bello, Adamou and Suleman, a Missionaries trained in Jamia Nigeria together with the supports volunteers (Dayan) embarked a vigorous preaching (Tabligh) activities in more than 50 towns and villages in Cameroon.



Ahmadiyya Central Mosque, Nguti, Cameroon

Media Relations

The Ishaat **Secretary (Publications and Media Relations)**, Ahmadiyya Muslim Community, Cameroon, **OUMAROU ADAMOU**, gave the country a great media visibility through several television and Radio broadcasts across the country. The broadcasts centered on the messages of the fifth Khalifah, Hazrat Masroor Ahmad. He also coordinates easy access to the Muslim Television Ahmadiyya International satellite TV to members of the Jamaat.

The Friday sermons of the Khalifah are also distributed. Journalists are invited to various conferences of the Jamaat like the Jalsa Salana (Annual Islamic Conference), and other activities like the Khilafat Day, Peace Symposium organized by the Ahmadiyya Community in London on the topic - RELIGION, FREEDOM and PEACE.

This programme was also broadcast on National Television. It is on record that the Nigerian Jamaat led by the Amir and Missionary -In Charge, Abdul Khalique NAYYAR attends some of these programmes in Cameroon despite their busy schedules back in Nigeria.



Jalsa Salana Delegates in Cameroon



Collaborations

In recent years, the Ahmadiyya Muslim Jamaat members have joined the Cameroonian government to condemn the activities of the threaded Boko Haram sect who crossed over from the Nigerian borders into the Cameroon. Specifically, the members of the Ahmadiyya Muslim community in Cameroon have participated in the Great Patriotic march in Yaoundé capital along with Ministers, Journalists, and various social groups on Feb. 28, 2015. On March 19, 2015, the Ahmadiyya Muslim Community also supports the Sultan King Bamoun in the march against Boko Haram. Later on that same day on 19 March, the Grand Imam of the Central Mosque of Douala and other Imams attended a debates with Ahmadiyya missionaries on the true teachings of Islam and Ahmadiyya in order to remove the ambiguity on the death of Prophet Isa- JESUS – AS , and the advent of Imam Mahdi- THE Promised Messiah and founder of the Ahmadiyya Muslim Jamaat .



Annual Conference in Cameroon

More Progress

The Ahmadiyya Muslim Community in Cameroon now has built more than five mosques across the country the first in Mamfe- which is today the main mosque of the city built in the early 2000s. There are mosques in Nguti, Ikok, and Melon- in the coastal region and Makop.

The land of this mosque was donated by his Majesty the King of Sultan Bamoun, to the Ahmadiyya Muslim Community. The rehabilitation of about 30 mosques across the country including the Central Mosque of City of Loum, in Baigom, Bangambi in Foulap is under progress.



The ground breakin of a new Mosque

Education and Administration

The Ahmadiyya Muslim Jamaat, Cameroon is set to open a school in Mamfe, on a plot donated by the borough of Njimon in the next school year, 2015.

The President of the Jamaat in Cameroon is fully supported by the National Executive Council- The Aamila to ensure smooth administration of the Jamaat with the support of the Missionaries, and the auxiliary bodies namely the Khudammul(Youth), Women group (Lajna) and the Elders(Ansarullah) .





The National Aamila – Executive Council meet every two months in Cameroon, led by the Missionary-In- Charge. The Executive Board meets fortnightly under the leadership of the National President.

CHAPTER EIGHT

AUXILIARY BODIES IN AHMADIYYA HISTORY

The existence of auxiliary organizations of Ahmadiyyat is essentially to provide both the young and aged, male and female members of the Jama'at with separate platforms to participate more intensively in their own group's physical, moral and spiritual development. This is done, of course, under the protection and of all the embracing designs of the Jama'at which each auxiliary body is bound to comply with. In other words, none of the organizations was established in opposition, but as a complement, to the general activities of the Jama'at. These auxiliary bodies include:

- i. Majlis Ansarullah (male above 40 years).
- ii. Majlis Khuddamul-Ahmadiyya (male from 16 to 40 years inclusive).
- iii. Majlis Atfalul-Ahmadiyya (male from 7 to 15 years).
- iv. Lajna Imaillah (women folk above 15 years).
- v. Nasiratul-Ahmadiyya (girls from 7 to 15 years).

However, in recent times occupational and professional bodies have been springing up as a result of the need of the time. Such bodies include Ahmadi Muslim Students Association, Ahmadi Muslim Teachers Association and Association of Ahmadi Professionals. These new bodies are superogatory to the five main auxiliary organizations of the Jama'at.

MAJLIS ANSARULLAH

Until early 1970's, there was virtually no regular, organized, or formally established Majlis Ansarullah in the Nigeria Branch of the Ahmadiyya Jama'at. However the elders of the Jama'at were, from the very inception of the Jama'at, actively participated in all the activities of the Jama'at, doing these purely as members of the Jama'at and not as members of any Majlis Ansarullah. Later, when many of those who were active in Majlis Khuddam attained the age of forty, the stage became set for the establishment of Majlis Ansarullah.



Late Pa Kukoyi



Late Pa Balogun



Ansarullah Ijtema - Conference

The formal establishment of Majlis Ansarullah, in Nigeria, actually took place in December, 1973, during the Annual Conference. At this time it was the then Amir, Maulana M. A. Shahid, who assembled the elders of the Jama'at present at that conference and addressed them on the need for forming Majlis Ansarullah. This they started, almost immediately, and elected Alhaji Abubakr Idogbe Kukoyi as their Zaeem-i-Ala (National Leader). From then on, Majlis Ansarullah has been in operation in different local branches of the Jama'at. They have also organized various interesting programmes, to cater for their members' physical, social and spiritual development.

The following were the pioneer members of the Aamila of Majlis Ansarullah, Ahmadiyya Nigeria.

- | | | |
|------------------------------|---|--|
| 1. Alhaji A. I. Kukoyi | - | Nazeem-A'la |
| 2. Bro. M. K. Ayodeji | - | Secretary Tajneed |
| 3. Alhaji B. O. Parakoyi | - | Financial Secretary |
| 4. Alhaji A. Q. A. Motajo | - | Secretary Tarbiyyah |
| 5. Alhaji F. A. S. Shijuwola | - | Secretary Reformation and Guaindance |
| 6. Bro. M. A. Azeez | - | Secretary Isar
(Promotion of Sacrifice) |
| 7. Alfa Ibraheem Anifowoshe | - | Secretary Talim/Tabligh |
| 8. Bro. R. O. Odunkoya | - | Secretary for Waqfi Jadid |
| 9. Alhaji H. T. Okunnu | - | Naib Nazeem-Ala- Publicity |
| 10. Alhaji A. W. Olonode | - | Member |
| 11. Alhaji H.H. Falade | - | Member |
| 12. Alfa S. A. Olayemi | - | Member |
| 13. Bro. T. Ola. Said | - | Assistant Secretary (Tajneed) |

They have also been holding their Annual Ijtema since then; the fifteenth (15th) of which took place in Ilaro, Ogun State of Nigeria, later in 1988. (See Appendix for the Ijtema years and venues).

Majlis Ansarullah was transformed to a higher standard in 1982. This year (1982) Alhaji Abubakr I. Kukoyi the Nazeem-A'la attended the International Conference of the Jama'at in Rabwah. There he was given a comprehensive orientation on the organization and operations of the Majlis, by Hazrat Mirza Tahir Ahmad, the then Sadar of the Majlis Ansarullah. So, when Alhaji Kukoyi returned to Nigeria from that Jalsa, he intensified the efforts and activities of the Majlis.

Currently, Majlis Ansarullah under the leadership of Pa M.B.Odukoya has contributed immensely to the progress of the Jamaat in different areas. Specifically, the elders group of the Jamaat donated an ultra modern library to the Jamia College, Ilaro.



MAJLIS KHUDDAMUL AHMADIYYA

Of these bodies, Majlis Khuddam started first and dominated the scene for a consideration length of time before the others started to emerge. This is probably due to the fact that most of the early members were energetic youth.

Historically, this organization was founded in Qadian, India, by Khalifatul Masih II – Hazrat Mirza Bashirud-Din Mahmud Ahmad (r.a) in 1938. This time coincided with the period when the Nigeria branch of the Jama'at was passing through a great crisis due to secessionist movement. This was a period between the first and second world

was which witnessed a period of increasing education and urbanization, both of which encouraged the growth of nationalism led by the Youth. It was in fact the eve of the Second World War, 1939-1945. This was the time late Alhaji F. R. Hakeem made his second visit to Nigeria.

According to Brother A.W.A. Aina, a one-time Qaid of the Majlis (1974-1978), the Majlis was popularly referred to as “Soldiers of Ahmadiyya” in the late thirties. Inspired by late Alhaji F. R. Hakeem a few young men in the Jama’at volunteered themselves as “Khuddam” and took up the challenges attending to the responsibilities expected of them. Among these pioneers were Imam Olokodana, Alhaji H. O. Sanyaolu, Mr. M. O. Anibaba, Alfa Thompson, Mr. A.R.A. Otule, Alhaji B. B. Balogun, Alhaji H. A. Ibrahim and Alhaji A. B. I. Kukoyi, some of whom had departed this world at the time of reporting. The Khuddam first gathered together in 1947 under the protem leadership of Alfa Muhammad B. A. Ameen. But the formal organization of the body actually took place in 1950, when Alhaji Abdul Waheed Folawiyo (of blessed memory) was chosen as its first Qaid. From this time on the operation of Majlis Khuddam was an off-add-on affair, with different people being elected as its Qaid for various period of time. Among the Qaideen of the Majlis in its formative years were: Alhaji M. M. Habeebu, late Mr. Yisa Adeleke Safi and Alhaji Zafullah Oladipo Elias.

However, in 1972, when Maulana Muhammad Ajmal Shahid arrived in Nigeria as the Amir and Missionary in-Charge, he took much interest in the activities of the Khuddam. So, he re-organised them. It was he (Maulana M. A. Shahid) who, at the time, introduced the Nigerian Khuddam to fall in line with which at obtain with their counterpart in international Headquarter in Rabwah. All along, the activities of the Khuddam had been concentrated mainly in Lagos and, perhaps, a few other places around them. But with the involvement of the then Amir in the activities of the Khuddam he gave the Majlis a national outlook, thereby making Alfa Abdul Waheed Aina, the then Qaid, the first National-cum-Lagos Qaid of the Majlis Khuddam Ahmadiyya in Nigeria.

From then on, the Khuddam’s activities became prominent both within the Jama’at and in the society at large so much so that it became a duly registered and well-recognised voluntary (uniformed) Youth Organisation at various governmental levels. Apart from religious activities within the Ahmadiyya Jama’at Khuddam also engaged in various humanitarian and social services including public works, to mention just a few.

There was a time, when members of the Majlis Khuddam went about the streets of Lagos, selling the Jama’ats weekly Newspaper – “The Truth”. To further publicise the activities of the Khuddam Annual Ijtema, on rotational basis, where various types of programmes were executed. Up till now, seventeen of such Ijtema had been held at different parts of the country. (See appendix to the Chapter).

Since the affairs of the Khuddam became national, there have been three other National Qaideen (one after the other) after Alfa Abdul Waheed Aina. They are: Alhaji Taofiq Hamzat Okunnu, Bro. H. A. Oyetunji and Dr. Mashhud Adenrele Fashola. At first, the practice was that the Lagos Qaid would automatically be the National Qaid, but a turning point was reached in 1986 when it was approved that Lagos State Majlis could have its separate Qaid apart from that of the National. Thus Dr. Mashhud Adenrele Fashola elected and approved in 1986, became the first full fledged National Qaid, later renamed Sadar Majlis Khuddamul Ahmadiyya.



The Majlis had two journal/magazines to its credit, namely: HAQUL-MAQNOON and AL-BAYAN – which was in circulation for some time, but had to be occasionally suspended and resuscitated owing to circumstances beyond its control.

Majlis Khuddam is noted for its welfare and community services all over the country. During the national sanitation exercises, the Majlis Khuddam is seen at the forefront among Youth Organisation. In many Local Government areas where Ahmadiyya have Missions, whenever a call was made by the Local King ('Emir', 'Oba', 'Obi') for community projects requiring manual labour, the Majlis Khuddam was almost always at the forefront. That was the case with the Oba of Afon and Oba of Ilarowho were highly impressed by the unparalleled dedication of Majlis Khuddam to voluntary manual labour in their community projects.

The Majlis had also been highly commended by paramount visitors of the Jama'at from abroad, for their arrangement of guard of honour, security cover, orderliness and smooth traffic control. For example, the Fourth Khalifa (Ayyadahullah) during his visit in February, 1988 was greatly impressed by the Khuddam outfit and highly commended the Majlis' full mobilization and gave them special presents. Similarly the Amir of Ghana, Maulana Abdul-Wahaab Adam was overwhelmed by the honour, security cover and orderliness arranged by the Majlis who showed military discipline in their uniform. Even the Nigerian Police force at Federal and State levels cooperate with and very much appreciate the efforts and discipline of the Khuddam.

During the many annual rallies held nationally and at state levels, the Ahmadiyya Youth demonstrated such extraordinary discipline that was uncommon with their contemporaries. Venues used by them for their Ijtemas (rallies) and vacation courses were always so well kept that the authorities were only too pleased to allow them the continual uses of such venues. Indeed they are renowned all over for this discipline of tidiness and hardwork and the people marveled at their own kind of Islam that taught these ways.



Majlis Khudamul Awareness Walk

The then National Executive of the Majlis Khuddam consisted of the following as at 1988

1. The National Qaid	Dr. M. A. Fashola
2. Motamad	Bro. S. O. Lawal
3. Additional Motamad (1)	Bro. A. W. A. Adeoye
4. Additional Motamad (2)	Bro. M.T.A. Adeleke
5. Nazim Ma'al	Bro. A.S.K. Bakare
6. Nazim Ta'aleem-o-Tarbiyyah/Atfal	Bro. T. Ola. Shoboyede
7. Additional Nazim Atfal	Bro. Shaeed Timehin
8. Additional Nazim Ta'aleem-o-Tarbiyyah	Bro. Hameed Sanusi
9. Nazim waqar-e-Amal	Bro. A.R. Bisiriyu
10. Nazim Sanat-o-Taijarat	Bro. A.G. Qadir
11. Nazim Khidmat Khalq	Bro. M.B. Odunoya
12. Nazim Sihah-i-Jismani	Bro. A.S. Adepoju
13. Nazim Agriculture (General)	Bro. K.E. Yakub
14. Nazim Agriculture (Fishing)	Bro. M.B. Okubena
15. Auditor	Bro. Ishaq Akintola

LAJNA IMAILLAH

The history of Lajna Imaillah (the women wing of Ahmadiyya Jama'at) and their activities dated back to the early days of the Jama'at itself to be precise in 1922. Though the name, "Lajna Imaillah", was not known to the early Ahmadi ladies, they contributed in no small measure (Physically, financially and spiritually) to the progress of the Jama'at, as well as propagation of Islam. The presence and the activities of the ladies had always been felt the formative stage of the Jama'at, through almost every of its development, to date.

There were women, (though few of them educated) who were very much out-spoken in the preaching of the true Islam. Among the early leaders who held the fort for the Lajna Imaillah, were: Mrs. Shifau Shodeinde, Mrs. Munirat Martin, Mrs. Mariam K. Ajose, Mrs. Taibat Marquis, Sisters Humulhairi Salca Ayeni, Hanat Augusto, Nasirat Adamson Yakub. Others were: Sisters Rahmatullah Jariogbe, Hulaima Ali-Owe, Safurat Bangbaiye,

Hulaimat Agbeke Sanyaolu, Nusirat Oniwinde, Raliat Hassan Abdullahi, Aisha Ejide Bamgbala, Zeenat Olokodana, Mariam Olokodana, Tawakalitu Olokodana, Raliat Elias Olokodana, Aisha Anibaba, Hasanat Anibaba, Iya Inaya, Nihimotallah Yusuf Junaid, Alhaja Nusirat Oluwa (Iya Alaro), Sister Sariat Oluwa and Hanat Balogun.

The Ahmadi ladies right from 1916 to 1921 had been active but actually started organizing themselves from 1940. They held meetings and Quranic/Islamic Classes but not under the umbrella of “Lajna Imaillah”, as established by Hazrat Khalifatul Masih II (r.a). The Ladies were led at different periods by Sisters: Rahmatullah Jariogbe, Hulaimot Ali-Owe, Sufurat Bamgbaiye, Alhaja Hulaimot Agbeke Sanyaolu, Alhaja Bilikisu Ayoka Olunlade, Alhaja Aisha Ejide Bamgbala and Alhaja Huseifat Kikelomo Sunmonu.

The activities of Lajna, as a formal corporate body, became publicized within the Jama’at nation-wide in 1965 when Alhaja Aisha Ejide Bamgbala became its president.

In fact, that happened to be the first time the leader of ladies section of the Jama’at would be referred to as President. All among, it had always been referred to as Chairlady. Alhaja Bamgbala, being a very energetic woman, made a lot of efforts to give the Lajna a wide and attractive outlook.



The hey-day of Lajna Imaillah in Nigeria was to in 1972, when Maulana Muhammad Ajmal Shahid arrived in Nigeria as the Amir and Missionary in-Charge of the Jama’at. He was the one who actually re-organised and reformed the Lajna Imaillah in the pattern of the International Headquarter of the Jama’at. In fact, it was at this period that the name: “Lajna Imaillah” became known in the ladies circle. Elections were, at this time, held with Alhaja Aisha Ejide Bamgbala re-emerging the President and Alhaja Wosilat Adedoya Tinuke Kole the Secretary.

Before this time, the activities of the Lajna were concentrated mainly in Lagos and, perhaps, a few other places around Lagos. But with the reformation at this period, the activities started reaching the Jama’at’s Headquarters in Rabwah. Although Lajna had at this period no formal national outlook, its activities were in operation nation-wide, but not nationally co-ordinated.



Sadr Lajnal Dr Basirat Dikko presenting gift to GM Bond FM

Meetings were being held regularly at many places across the country. Lectures, Quranic/Islamic classes were organized at fairly regular interval and the younger ones (Nasrat) were also incorporated in the scheme of things. Like every other auxiliary body, Lajna Imaillah also started its Annual Ijtema in Lagos in 1976 and on a rotational basis, the twelveth (12th) of which was scheduled for 1988. (See appendix).

The quest for progress for Lajna Imaillah became stronger, especially among the educated ones, that they planned to and actually launched the body on a National level in 1984, during one of their Ijtema in Ado-Ekiti. It was on this occasion, Chairmanned by the then Amir, Maulana Fazl Illah Anweri, that Alhaja Husainat Kikelomo Olajumoke Sunmonu was elected the National President, while Alhaja Aisha Ejide Bamgbala was made the patron. Alhaja Sunmonu, being a front-line, dynamic woman activist, then transformed the Lajna Imaillah and gave it an enviable national outlook, so much so that the body is now a reputable force to be reckoned with within Ahmadiyya Community.

Alhaja Sunmonu and members of her new executive travelled through the length and breadth of the country, organizing and co-ordinating the activities of Lajna members all over the country. Seminars, Workshops, Lectures and some other interesting programmes, were planned, on national, state as well as local levels. Lajna Imaillah in Nigeria had then acquired a piece of land at the Ahmadiyya Settlement, Ojokoro, Lagos for the building of an ultra-modern hall, the plan of which was already at an advanced stage. It was also to their credit that they had started publishing a magazine - SIDDEEQAHAH – on a quarterly basis. Two issues of it had already gone into circulation. The ‘centenary’ executive members (i.e. as at 1989 of Ahmadiyya Centenary Jubilee) of Lajna Imaillah Nigeria were as follows:

- | | | |
|-------------------------|---|--|
| 1. President | - | Alhaja Husainat Kikelomo Olajumoke Sunmonu |
| 2. Vice-President | - | Alhaja Wosilat Adedaja Tinuke Kole |
| 3. Secretary General | - | Sister Fausat Ibironke Oresanya |
| 4. Asst. Secretary Gen. | - | Sister Rahmatallah A. Azeez |
| 5. Financial Secretary | - | Mrs. Sidiqat Yusuf |
| 6. Sec. for Education | - | Sister Khadijat Oladipo |

- | | | |
|---|---|--------------------------------|
| 7. Nasrat Secretary | - | Mrs. Salamatu Tokan |
| 8. Asst. Nasirat Sec. | - | Sister Salamat Kikelomo Motajo |
| 9. Welfare Secretary | - | Mrs. Fatimoh Junaid |
| 10. Tarbiyyat/Moral Instruction Officer | - | Mrs. Zainab Jolaade Uthman |
| 11. Guidance and Information Officer | - | Mrs. Sidika Ajisomo |

The women group as the mothers of the Ahmadiyya Muslim Jamaat ,Nigeria graciously donated a mosque to the Jamia Ahmadiyya Ilaro.



Lajna Mosque Donated to Jamia Ahmadiyya Ilaro

ATFAL AND NASRAT

Constitutionally, these two bodies of the younger generation are expected to function not independently but under the supervision of other auxiliary bodies of grown-ups. For instance, Atfal is under the Majlis Khuddam that was co-ordinating the activities of these two bodies; organizing lectures, picnics, meetings, rallies and so on, for them. In fact, in addition to other various training programmes for these children, an annual Ta'aleemul Islam Class, popularly known as Islamic Vacation course was also organized for them. This was because the programme, which ran for a two-week duration, was always held during the long vacation of schools. At the initial stage, the programme was being organized on national basis by Khuddam. But it was later decentralized in 1981 so that every state started holding its own independently, at its convenience.



Atfal Match Past Ceremony

It was later, when young ladies were in majority in the Lajna that organization and training of the Nasirat was taken over by the Lajna Imaillah. And since then, Lajna Imaillah had been organizing various training and social programmes for them. Atfal were always involved in the Khuddam Ijtema and other programmes, just as Nasirat were also always involved in that of Lajna Imaillah. Both of them used to have one or two officers each from their elder bodies (Khuddam and Lajna).

He takes care of their training and guidance. Alfa Taoheed Ola. Shoboyede and Saheed Timehin were for a long time Incharge of the Atfal on the platform of Khuddam, while Mrs. Salimat Tokan and Sister Salamat Motajo of the Nasirat on the platform of Lajna.



Like every other auxiliary body of the Ahmadiyya Muslim Jama'at, Majlis Atfal as well as Nasrat, have their own account in the Jama'at financial set-up. This became necessary so that they also could be trained and encouraged to

cultivate the habit of paying Chanda-Aam (monthly contributions) from their tender age. By the grace of Allah, they are responding positively and progressively to this as well as other training. In order to also train them in the art of leadership, officers are also being appointed among them and they are always encouraged to hold their separate meetings, but under the direction and supervision of elders. These two organizations have launched their branches and are well organized in many states of Nigeria.

AHMADI MUSLIM STUDENTS' ASSOCIATION (AMSA)

It was to the credit of Ahmadiyya Jama'at that Muslim parents started taking much interest in giving their children/wards western education. It was on these young educated Muslims that Muslims in this country placed their hope on to counter the onslaught of the adherents of other religions. They were then expected to stand on their own against any other group of educated young people anywhere. To fulfil this yearning therefore, the secondary-school and tertiary students of Ahmadiyya Muslim Jama'at were among the pioneers (in fact, major actors) in the founding of Muslim Students' Society (MSS), to cater for the interest of Muslim Students. Unfortunately, when this society became well established, with many philanthropists supporting it, its officers chose to pitch tent with some self-styled Ulama, to oppose Ahmadiyya; consequently, Ahmadi students were eventually marginalized in the Society.



As if this was not enough, the hostility against the Ahmadiyya Jama'at was carried to various institutions of learning, especially institutions of higher learning. Apprehending this situation and its possible consequences, some Ahmadi students, then studying at the University of Ilorin, broached the plan to form another body. This time, entirely and solely for Ahmadi students. This idea was therefore, discussed and ratified with some other Ahmadi students in and around Lagos, at the Jama'at Annual Conference of 1983. The idea was tabled before the then Amir, Maulana F.I. Anweri, with the Draft Constitution of the proposed Association, who in turn sent it to the Huzur for ratification and blessing. This eventually came and in 1984, the Association was formally inaugurated with the "Ahmadi Muslim Students' Association" (AMSA).

The pioneer members of the Association included: Mallam A.O. Muhammad (its first President), Bro. Zikrullah Eniola (first Secretary General), Bro. Tahir Salman (first Financial Secretary), Muallim M. Tola. Kareem, Bros. S.O. Lawal, Musilihu Kolawole Uthman, Musa Lakunle-Bello, Taoheed Ola. Shoboyede, A.W.A. Adeoye, Sisters A. Timehin, (the first lady President), S.I. Oresanya, Fatimo Azeez and some others. At first, the activities of the Association were centralized, due to the hostility (especially, that of the MSS) against Ahmadiyya. But later, the Association became fairly well established enough to operate on campuses of institutions of learning and in many states of Nigeria.



Executives of AMSA, Amir and a Guest

This association also started an annual convention on a rotational basis. To further strengthen the missionary activities of the association, an Editorial Board was constituted and charged with the publication of the first magazine – Al-HIKMAH. Two issues of the magazine had been published by 1989, being an annual publication.

In another development, Hazrat Khalifatul Masih IV^(r.a.), during his august visit to Nigeria in February 1988 gave the instruction to the effect that male and female members of the Association should no longer operate together, as it was hitherto in practice. In compliance with this instruction therefore, there emerged male and female chapters of the Association, with separate executives.

The ‘centenary’ national President of the Male Chapter of the Association was Brother Shakirud-Deen A. Abdus-Salaam while that of the female chapter was Sister Toyibat Durojaiye.



CHAPTER NINE

EDUCATIONAL AND MEDICAL INSTITUTIONS

Origin of Ahmadiyya Welfare Scheme: The Tahrik-i-Jadid

After a wave of persecutions in 1934, Khalifatul Masih II, Hazrat Mirza Bashirud-Din Mahmud Ahmad^(r.a.) established the Tahrik-i-Jadid under divine guidance. The essence of Tahrik-i-Jadid literally called the ‘New Scheme’, constituted the scheme for the propagation of Ahmadiyya Muslim beliefs outside the Indo-Pakistani region and in particular had the objective of a genuine and profound spiritual and intellectual emancipation and general welfare of the peoples of developing countries.

The scheme was very ambitious and gigantic; and was aimed at immense production of dedicated workers as missionary, medical and educational fields. The scheme was also out to generate requisite material resources for literature, mission houses, schools, clinics and hospitals.

Thus, the pioneer educational and medical institutions virtually had their origin from Tahrik-i-Jadid. As an exception, however, Ahmadiyya Jama’at, Nigeria had earlier in 1922 established the first Muslim School known as Taalimul-Islam Ahmadiyya School.

Since the inception of Tahrik-i-Jadid Scheme, have established renowned clinics/hospitals and schools across West Africa .

Nusrat Jehan Scheme

Another scheme which specialized in the educational and welfare projects for foreign missions was inaugurated by Khalifatul Massih III, Hazrat Hafiz Mirza Nasir Ahmad (r.a) during his historic visit to Nigeria in April, 1970. The scheme known as Nusrat Jehan i.e. “Leap Forward” came in the wake of request for assistance from voluntary agencies by the Military Governor of the then North Western State for educational and health needs of her people. The then Military Governor Deputy Commissioner of Police Alhaji Usman Farouk revealed that the State lacked both financial and manpower resources to execute the required welfare programmes. The then North-Western State now comprises Sokoto and Niger States. Immediately Huzur (Khalifa) became aware of these needs, he graciously responded under Divine inspiration with the scheme to assist not only the State but also others of the entire country and indeed other developing countries.

Under Nusrat Jehan Scheme, sixteen secondary schools and ten health centres were promised to Nigeria. Immediately thereafter, approval was obtain to open four secondary schools (two for boys and two for girls) in North-Western State. For the effective operation of the scheme, a board was set up to handle the details of the programme, monitor its implementation and ensure its efficient running. Jehan Boards while Alhaji A. I. Yussuf was the Secretary. Other members included Dr. Anwar Din (Pakistani Missionary doctor), Dr. N. O. Akindele (first Nigerian Missionary doctor), Dr. M. A. Fashola (Economist/Educationist), Alhaji A. A. A. Adegbola (Financial Secretary of the Jama’at) and Alhaji M. A. Salman (Education Secretary of the Jama’at), Lawyer I. F. Ajijola and Maulvi S. A. Qureishi (Educationist/Missionary).

Ahmadiyya Schools, clinics and hospitals are now under the Nusrat Jehan Scheme and are being run by the Nusrat Jehan Board on behalf of the Jama’at Ahmadiyya.

AHMADIYYA SCHOOLS

Presently, all primary schools established under the Tahrik-i-Jadid have been taken over by the respective state governments. The schools are generally known as Fazl-i-Omar Primary Schools. There are quite a number of them in Lagos, Ogun, Oyo and Kwara States.

The secondary schools spread all over the country by 1989 numbered at least eleven. Seven of them have been taken over by the respective state governments leaving four in the control of the Nusrat Jehan Scheme of the Jama'at.

The four secondary schools directly under Jama'at control as at 1989 are described below:

1. **FAZL-I-OMAR AHMADIYYA SECONDARY SCHOOLS KANO:** Established January 1970, the pioneer Principal was Mr. R. Saqib a dedicated missionary teacher from Pakistan who arrived March 1, 1970. The Principal had been manning the school creditably since then. The school has become well established and it was approved within four years of its existence. The school popularity has led to line its being referred to as "Ahmadiyya".
2. **AHMADIYYA COLLEGE UMAISHA PLATEAU STATE:** Umaisha was a very rural and remote area where no voluntary organization was interested in establishing secondary schools. The place was infested with mosquitoes and lacked all amenities. Yet Jama'at Ahmadiyya through dedicated members established the college in 1973. Prominent among those who sacrificed for its establishment was Alhaji A. Q. A. Matajo who directed the construction work and the pioneer Principal, Brother Irfan Sadiq.
3. **AHMADIYYA COMMUNITY SCHOOL, ARA (PLATEAU STATE)**
4. **AHMADIYYA COMMUNITY SCHOOL, ONDA (PLATEAU STATE).**

The establishment of the two schools was sequel to the efforts of a former Deputy Governor of Plateau State Alhaji Yakubu Danladi who approached Ahmadiyya Jama'at for assistance in establishing Muslim oriented secondary schools. Specifically he requested the Jama'at to establish the schools at Ara and Onda respectively. The Jama'at rose to the occasion and the formal opening of the two schools took place consecutively on March 16 and 17, 1981 under the Chairmanship of the Amir Maulana M. A. Shahid supported by eminent guests including top government functionaries and traditional Chiefs. The Pioneer principal at Ara was Mubarak Ali Tahir and that of Onda was Abdullah Tahir both dedicated Missionary teachers from Pakistan.

The secondary schools taken over by various state governments include:

1. Ahmadiyya Secondary School Minna (Niger State).
2. Ahmadiyya Secondary School Ayegunle Gbede (Kogi State)
3. Ahmadiyya Secondary School Ago Iwoye (Ogun State)
4. Ahmadiyya Sacondary School Ogbagi Akoko (Ondo State)
5. Ahmadiyya Secondary School Owo (Ondo State)
6. Ahmadiyya Secondary School Oni (Ogun State)
7. Ahmadiyya Girls Secondary School Gussau (Sokoto State).

When the schools were being taken over, the Christian religious organizations demanded heavy compensation from the state governments and requested their dedicated teachers to withdraw from the schools, so taken over. However, Jama'at Ahmadiyya neither demanded nor received any compensation in respect of its schools.

Their dedicated teachers were also requested to continue their dedicated services to the respective state governments in those schools. This gesture impressed the then North-Western State Government where two Ahmadiyya Schools at Minna and Gusau were taken over.

AHMADIYYA CLINICS/HOSPITAL

The clinic and hospitals presently being run by the Jama'at Ahmadiyya under the Nusrat Jehan Scheme are as follows:

AHMADIYYA CLINIC APAPA (NOW HOSPITAL) LAGOS STATE

It has out-patient as well as in-patient wings. The pioneer doctor was Lt. Col. (rtd.) Dr. Muhammad Yusuf Shah of blessed memory served with great devotion from 1961 until his death in 1969. Other doctors included Captain Dr. Umarud Din, Doctor A. A. Ghani, Dr. Nizamuddeen Bhodhum, Dr. Anwar Din and Dr Samiullah Tahir ,the incumbent .

AHMADIYYA CLINIC KANO (NOW HOSPITAL), KANO STATE

It was actually a complex with out-patient, in-patient, maternity and diagnostic departments. Dr. Ziaud-Din of blessed memory pioneered the clinic in March, 1962 and served conscientiously till 11th July, 1981. The renowned clinic started first at the Mission House and later moved to the present magnificent building whose foundation laying ceremony was conducted by His Royal Highness, Alhaji Ado Bayero, the Emir of Kano. Important dignitaries like Late Aminu Kano of blessed memory were among the clinic's patients. Other doctors who have worked in the Hospital include Doctor and Mrs. Sadar Hamid Ahmad, Doctor A.R. Bhutta, Doctor and Mrs. Tanqeer Sheikh Ahmad, Doctor N.O. Akindele.

AHMADIYYA CLINIC, BUKURU (PLATEAU STATE)

Doctor Munawar Ahmad, an experienced Pakistani doctor, pioneered the establishment of the clinic in 1972. Within a short time the clinic became popular far and wide. It started in a hired building later moved to the present site whose foundation stone was laid by the Chief of Bukuru. Dr. Abdur-Rauf Ghani took over in 1974 and continued the excellent dedicated service. The hospital destroyed during religious attacks in the North

AHMADIYYA HOSPITAL, IJEBU-ODE, (OGUN STATE)

Doctor A.R. Bhutta was the pioneer when it commenced in 1975 in a service led by Amir Ajmal Shahid. Doctors N.O. Akindele and O. Sanni have also worked in the hospital. The incumbent doctor is Dr Oni .

AHMADIYYA HOSPITAL, IMOSAN, (OGUN STATE)

The hospital was opened by the then Governor of Ogun State, Chief Bisi Onabanjo on June 17, 1980. The pioneer doctor was Mubashar Ahmad, an Ahmadi Missionary doctor from India.

AHMADIYYA MUSLIM HOSPITAL, OWERRI (IMO STATE)

The Amir Maulana Ajmal Shahid opened the hospital with prayers in 1981. It is the first Muslim Hospital in that region and Doctor Salim left a reputation of excellent devotion and friendliness among the people. Doctors Mobashar Ahmad and O. Sanni have also worked in hospital. The hospital has been closed down.

AHMADIYYA HOSPITAL, OJOKORO (LAGOS STATE)

The Amir Maulana F.I. Anweri opened the gigantic hospital in 1984 although the hospital project was initiated by the previous Amir Maulana Ajmal Shahid. The official opening ceremony did not however take place until March

1987 when the honourable Federal Minister of Health, Professor Olikoye Ransome Kuti graciously led the opening ceremony. Dr. Nizamudeen Bhoddhum then of Apapa clinic supervised the hospital project. The first doctor to serve there was Doctor Munawar Ahmad who was transferred from Ahmadiyya Hospital Ibadan. Doctor Sadar Hamid Ahmad formerly of Kano Hospital took over from Doctor Munawar Ahmad. Doctor Sadar Hamid Ahmad worked so hard and with devotion that the hospital became popular within a short time of his arrival, particularly the hospital became very popular in his time among the Hausa community of the area.

AHMADIYYA DENTAL CLINIC, KANO:

The well-equipped dental clinic started operation in November 1981 under the charge of Doctor Hamidullah, a highly competent dental surgeon who has dedicated his life. The clinic has a reputation of being one of the best in terms of equipment, efficiency and astonishingly low charges. It has thus attracted the patronage of top government functionaries and business executives in the city. Dr. Hamidullah manned the clinic until July 1988.

In summary, the popularity of Ahmadiyya educational and medical establishments was due to the rare combination of low cost with efficiency and devotion to human welfare. This was possible through Allah's Grace, the dedicated Missionary doctors and teachers who hope more for Allah's reward and thus performed a lot of selfless service for moderate income thereby promoting the reputation of these establishments. We pray Allah reward them all with abundance of good, those mentioned and those deserving mention but not mentioned.

CHAPTER TEN**PUBLICATIONS OF AHMADIYYA JAMA'AT, NIGERIA**

Since its inception in Nigeria over seventy two years ago, Ahmadiyya Muslim Jama'at had undertaken the publication of many books, pamphlets, periodicals, magazines, and a weekly newspaper.

Prominent among the publications is the weekly newspaper THE TRUTH. Not only is The Truth a most prominent publication, it represents a major landmark in the Jama'at's efforts at propagating the true teachings of Islam and in defence of Islam and moral values.

First published on 31st December, 1951, it created a record of being the first Muslim Weekly Newspaper. Initially in the first year it could only be published on a monthly basis. But as from its second year, July 1952 precisely, it became a weekly paper. The Muslim Weekly came in time to counter the onslaught of anti-Islamic crusade by other newspapers.



The Truth Newspaper Editorial Board



The pioneering role in the establishment of the weekly newspaper was pre-eminently played by the then Amir Maulana Naseem Saifi, a professional journalist and prolific writer. Indeed he could be said to be the founding father of The Truth. He became the Vice President of the Nigerian Union of Journalists. Other prominent contributors to the establishment and success of The TRUTH include Alhaji M. B. Ameen, Maulvi N. D. Ahmadi (who became Amir later), Alfa S. B. Giwa, Alhaji Z. O. Elias, Alhaji A. S. Olatunde, Late Y. A. Safi (its first reporter) and major A. Giwa (rtd). The Amir Maulana Ajmal Shahid carried out a lot of improvements particularly in the equipment of the Press. Other prominent and dedicated workers in the publication of The TRUTH include Maulvi Mufti Ahmad Sadiq, Maulvi Zaffar Ahmad Sarwar, Maulvi S. R. Khursheed, Maulvi F. M. Qureishi and Maulvi M. A. Qureishi. Others, particularly in recent years, include brothers M. K. Ayodeji and S. O. Lawal.

Other periodicals (Journals/Magazines) published by the Auxiliary Organizations of the Jama'at include:

1. Haqqul Maqnum (The Hidden Truth);
2. Al-Bayyan by majlis Khuddam, which publications are currently suspended;
3. Al-Hikmah by Ahmadiyya Muslim Students Association; and
4. Siddeeqah by Lajna Imaillah.

Another major publication is the Arabic Text with Yoruba translation of the Holy Qur'an which started in part in 1957 and was published as a whole in September 1976. The Yoruba Qur'an (with the Arabic Text) became so popular that several reprints had been carried out and completely sold out. Other publications (non-periodicals) which include books and evangelical pamphlets are listed hereunder with dates of publications or first printing.

<u>No.</u>	<u>Book</u>	<u>Year</u>
1.	The Tomb of Jesus	1946
2.	An Outline of Islam	1955
3.	Our Movement	1957
4.	An Interpretation of Islam	1957
5.	Pronouncements of the Promised Messiah	1958
6.	A Message of Hope	1970
7.	The Qur'an on Space and Interplanetary Flights	1971
8.	The True Reformer	1972
9.	Asayan Adura (Selected Prayers)	1972

10.	A Short Sketch of the Ahmadiyya Movement in Islam	1973
11.	The Muslim Prayer Book	1974
12.	The Ahmadiyya View Points	1975
13.	Yoruba Traced to Arabic	1976
14.	Alkuriani Mimo ni Ede Yoruba	1976
15.	Taleemul Islam (Yoruba)	1977
16.	Hausa Traced to Arabic	1977
17.	100 Hadith	1977
18.	Deliverance from the Cross	1978
19.	Jesus in India	1978
20.	Yassarnal Qur'an	1978
21.	Qaseedah	1978
22.	Gbogbo Oro ti O jemo Mahdi	1978
23.	Katikism ti Musulumi – Yoruba	1979
24.	Arabic – Mother of all languages	1979
25.	Muslim Cathechism	1979
26.	Interpretation of Dreams	1979
27.	Fountain of Christianity	1980
28.	A Decade of Progress (1971-1980)	1980
29.	The Fourteenth Century	1981
30.	Taleemul-Islam (English)	1981
31.	Igbesi Aiye Muhammad	1981
32.	Iwe Ilana Nipa Hajj ati Adura (The Book of Hajj and Prayer)	1981
33.	Ilana Islam – Yoruba (An Outline of Islam)	1981
34.	Imo-Ijinle Nipa Eko Islam – Yoruba	1981
35.	Musulunci Sallah Ibada	1981
36.	Awon Adura ti Muhammad – Yoruba	1982
37.	Prayers of the Holy Qur'an	1983
38.	Abraham's Son of Promise (Ishmael or Isaac)	1984
39.	Orisun Esin Kristi	1984
40.	Life of the Holy Prophet	1984
41.	Characteristics of Quranic Teachings	1984
42.	Al-Wasiyyat (The Will)	1984.

Others with no specified dates of publication are as follows:

43. A Review of Christianity
44. Was Jesus Buried?
45. What is Ahmadiyyat?
46. Hazrat Ahmad – The Promised Messiah
47. Prayers of the Holy Prophet
48. Hikmar Boyarwar Musulunci (Hausa)
49. The Message of Islam
50. Akwukwu Ekpere Nke di Muslim (Ibo)
51. A Talk between a Muslim and a Christian
52. What is the Difference?

53. The Case of Ahmadiyya
54. Ahmadiyya Stand
55. Holy Prophet Muhammad: Mercy for Mankind
56. Holy Prophet Muhammad in the Bible
57. What is Islam?
58. The Imam of the Age.
59. Holy Qur'an – Fatihat and Baqarah Commentary
60. The Fountain of Christianity
61. The Empty Tomb
62. A Short Comparative Study of Islam and Christianity
63. Sin and Salvation
64. Jesus Christ, A Redeemer of Israel
65. The Counsellor Promised by Jesus
66. A Fresh Divine Cry
67. Why do True Christians Accept Islam?
68. Iwe Ikirun Yoruba (Muslim Prayer Book)
69. Abdul Talks to a Pastor
70. The Christian Doctrine of Atonement
71. A Comparison of the Holy Qur'an and Bible
72. Challenge to Church
73. Adota Ododo Nipa ti Ahmadiyyat – Yoruba (50 Facts about Ahmadiyyat)
74. 50 Facts about Ahmadiyyat
75. Two Glorious Signs for the Mahdi.

Pamphlets for Free Distribution:

1. Ahmad in Praise of Muhammad
2. Did Jesus die on the Cross
3. Masihi Maoud (The Promised Son of the Promised Messiah)
4. Khattaman Nabiyyin
5. Deliverance from the Cross
6. What is Islam?
7. Ahmadiyya Muslim Beliefs
8. What is Ahmadiyyat?
9. Kinni Nje Ahmadiyyat – Yoruba
10. Five Points on the Death of Jesus
11. Meccece Ahmadiyyat.



Brother Shafi First Ishaat Publication Secretary



Brother Shoboyede Former Editor The Truth



Z.O Elias Editor The Truth



Managing Editor The Truth Newspaper

CHAPTER ELEVEN

COMMENTS ON AHMADIYYA BY PUBLIC FIGURES

Alhaji Sir Abubakar Tafawa Balewa:

In 1947, during the budget session of the Legislative Council of Nigeria (under Sir Arthur Richard Constitution) when the Northerners were for the 1st time represented, Ahmadiyya Muslim Jama'at feted them (the Northern representatives). The occasion took place at the Ahmadiyya Central Mosque, 21/23, Ojo Giwa Street, Lagos and it was presided over by the then Chief Secretary to the Government and Acting Governor General, Sir G. Beresford Stooke. The then Amir of Ahmadiyya Jama'at in Nigeria, Alhaji Maulana Fazil Rahman Hakeem (F.R. Hakeem), congratulated the representatives for having the opportunity to represent their people in the Legislative Council of Nigeria (Legco) and welcomed them to Lagos, on behalf of the Ahmadiyya Jama'at.

Alhaji Tafawa Balewa (who was opportuned to become the first Prime Minister of Nigeria after independence) was chosen as the spokesman for the other representatives including Emir of Zaria, Emir of Gwando and Emir of Katsina at the occasion. In response to the welcome address presented to them by Alhaji Maulana F.R. Hakeem, Alhaji Tafawa Balewa said among other things:

“If today I could stand before any Christian and I am able to discuss about religion with confidence, it was due to the Ahmadiyyat Islamic literature books at my disposal.



Prime Minister Tafawa Balewa

General Yakubu Gowon – April 13, 1970 (Nigeria Broadcasting Corporation – 7p.m.

The Head of State, Major General Yakubu Gowon has commended Nigerians for demonstrating their willingness to make peace particularly at the end of the civil war.

He pointed out that there is a good understanding among the various religious groups in the country, adding that if this had not been so, there could have been more trouble in the country.

General Gowon was speaking during an audience he gave to the Supreme Head of the World-wide Ahmadiyya Muslim Organization, Mirza Nasir Ahmad, at his Dodan Barracks residence.

He said that it was remarkable to note that during the crisis, Nigerians, irrespective of their religious differences, co-operated in ensuring the unity of the Federation.

General Gowon expressed appreciation for the contribution of the Ahmadiyya Movement towards the moral, physical and intellectual progress of the nation. He noted that the Movement had built schools and clinics for the welfare of the people.



General Yakubu Gowon

The Muslim Leader who was at that time, April 1970 visiting Nigeria for the first time had earlier spoken of the patience and tact of the Head of State during the crisis. He said the nation was properly guided under General Gowon's leadership.

Alhaji Aminu Kano, Honourable Federal Commissioner (Minister) for Health and Education – during Jalsa Salana 1971 said:

“The Activities of Ahmadiyya Muslim Mission are commendable” . “The Federal Military Government is watching very closely the activities of Ahmadiyya Movement in Nigeria from the angle of health facilities and from the angle of education, that is why I am particularly in this party, I will like to say that in Nigeria today the millions of Nigerians are not able to receive necessary attention and I will like to say that there are only 3,000 doctors in Nigeria while we need 20,000 doctors....

“The Federal Military Government is prepared to help not only state government, not only local government, but also private organisations which cater for the welfare of the society, and Ahmadiyya Mission is one of the societies. So, Mr. Chairman, to like to say that we in Government appreciate very much the activities of any other mission. But because Ahmadiyya Mission interpretes some of the activities of Islam in real terms that's why we in Government circle recognise the activities of that organisation. I like, therefore, to congratulate you Ahmadis for the number of hospitals you are building as in Lagos, in Kano, in many parts of the country and at the same time the number of schools and institutions you are building in primary schools, in secondary schools, this is exactly what Islam stands for, the elimination of sufferings from people no matter who they are. It is only under the umbrella of Islam that all people of other religions whether they are Jews, Christians, Confuscious and whatever, the religion of Islam under an Islamic Government is prepared for their protection and liberty”.

“So gentlemen, it is my pleasure to say that we in the present government circle are very much appreciative of the activities of Ahmadiyya Mission in Nigeria in the field of education, health and social welfare and this is exactly what we like other Muslims sects to do, that is, other Muslim Organisations in the country so that sufferings and depostism would disappear from the soil of Nigeria.”

Chief (Dr.) Clement M.S. Isong, Governor of Cross River State – 30th Jalsa Salana - December 1979

“I must note, first of all, that the record of the activities of the Ahmadiyya Muslim Mission (Nigeria) has been a very enviable one. The Mission has not only successfully competed with other religious organisations in the provision and expansion of medical and educational facilities for numerous Nigerians, but has dedicated itself to reforming our fast decaying society by preaching the high moral and spiritual values of Islam among its members”.

Chief Bisi Onabanjo, Governor of Ogun State during the 30th Jalsa Salana – December 1979

“The Ahmadiyya Muslim Mission has contributed in no small measure to the social and economic development of this country, particularly in the field of education. While I congratulate the officers and members of the Mission for their past achievements in this direction, it is my hope that they will not relent their efforts and that the Mission will by its actions continue to show itself as a progressive organisation”.

Alhaji Lateef Kayode Jakande, Governor of Lagos State, 30th Jalsa Salana – December 1979

“The Ahmadiyya Muslim Mission, a branch of the Sadr Anjuman Ahmadiyya Qadian which has a very large worldwide followership and this is hardly surprising for the Ahmadiyya Muslim Mission is actively involved not only in propagating Islam as a religion, but also its contribution and achievement in the field of education, medical and social welfare of Nigerians irrespective of creed or clinic affinity. I am personally aware of the good work that the Ahmadiyya Muslim Mission has done in the establishment of Primary and Secondary Schools. The various Health Clinics and Dispensaries being run by your Mission in many parts of the country bear eloquent testimony to your commitment to our great country”.



Alhaji Lateef Jakande

His Excellency, Alhaji (Usman Aliyu) Shehu Shagari, Head of State -30th Jalsa Salana – December 1979

“.... I have observed with satisfaction the steady progress being made by the Ahmadiyya Muslim Mission in the field of gospel propagation and the establishment of schools, hospitals and clinics. The Mission’s efforts in this direction have been commendable and worthy of emulation by all voluntary organisations.

My administration fully supports the initiative of all well-meaning Nigerians to establish through communal efforts, schools, hospitals and other social services provided that they render service without any sectional or religious inhibition ... The Ahmadiyya Muslim Mission should justifiably be proud with the quality of men and women produced by its educational institutions and who are now rendering invaluable services to the development of this country...”

The Cross River State Commissioner for Development, Youth Sport and Culture, Mr. O.B. Iwara – 10th Annual Ijtema of the Ahmadiyya Muslim Youth Organisation – 10th April 1981

“My Ministry is appreciative of your role and contribution in encouraging virtues of truthfulness and honesty among the youth in your Association. My Ministry, therefore, in this regard, had since 1980 given to the Cross River State Branch of the Muslim Youth Organisation a yearly subvention of ₦1,000.00 to aid the organisation in its programmes and will continue to give the Association the necessary encouragement to do its best at all times”.

“I am proud of the achievements of the Cross River State Branch of the Muslim Youth Organisation. They have been champions for two consecutive years now in football and table tennis contests. I wish them further achievements in future contests”.

Bauchi State Governor, Alhaji Tatari Ali – Jalsa Salan 1981

“On behalf of myself, the Government and entire people of Bauchi State, I wish you the best of luck and successful annual conference. In a world polluted largely by mundane and material consideration, social and political tension and several acts of brigandage, the unflagging Jihad of our Mission aimed at the spiritual retrieval of the body politic of Islam is a very laudable objective which requires every support and encouragement”.

“The Jihad is more significant when we take into account that your religious activities are going on pari-passu with medical and educational services designed to enhance the intellectual and physical health of the society”.

Kano State Commissioner for Lands and Survey, Alhaji Wada Abubakar – 7th Annual Speech and Prize-Giving Day 3rd July 1981 – Fazl-I-Omar Ahmadiyya Secondary School, Kano

“.... That a religious Mission could take such keen interest and devote resources on such vital aspect of secular life as functional education is very commendable and worthy of emulation by other organisations. Such a move by an organisation of your type gives any Government or authority the hope that in the near future education in this country shall be the concern of everybody in private life, government or any other organisation. I, therefore, commend the attention of all missions in the country religious or otherwise to widen the scope of their activities to include efforts of establishing educational institutions for the communities among whom they settle and under their various accomplishments.

“For now, many commercial missions in the country appear only to be concerned with how much profit they could make in our midst and to their respective countries. This is not good enough. At this juncture, I wish on behalf of myself and the Kano State Government, to register an appreciation on the contribution of the Ahmadiyya Muslim Jama’at in the State and appeal to them to maintain the gesture. I assure you of the government’s preparedness to supplement all such efforts at all time”.

Ondo State Governor, Chief Michael Ajasin at Jama'at's 31st Jalsa Salana



“I am well aware of the immense contributions of the Ahmadiyya Muslim Mission to the social and educational development of this country. It is my sincere wish and hope that you will continuously strive to improve on these laudable achievements for the benefit of mankind and the eternal glory of God...

“Religious possesses dynamic forces which if well channelled, can contribute a great deal in uplifting the moral standard of our people. It is a great agent of unity, peace, concord and harmony. Since the basic tenets of Islam emphasises love and brotherhood, I will enjoin you at all time to place premium on these attributes which will foster these beautiful demands of Islam and build a strong and virile nation”.

The Honourable Commissioner for Local Government, North-Western State

When he paid a visit to Ahmadiyya Secondary School at Minna, and while addressing the students he said among other things:

“..... On behalf of my Government, I thank Ahmadiyya Muslim Mission for their coming forward and helping us in this field. It is worth mentioning that this Muslim Organisation has so far opened two schools in this state. One in Gusau and this one in Minna. I and my Government really appreciate this help by the Ahmadiyya Muslim Missions and are thankful to them indeed”. (The Truth September 8, 1972).

Chapter 12

Ahmadiyya Muslim Jamaat and Media Relations

It is no news that Ahmadiyya Muslim Jama'at is 100 years old in Nigeria with countless achievements in various departments. Meanwhile, the feat achieved in media partnership to the progress of the community is no exception. The media has been relevant to the success story of Ahmadiyya in Nigeria, the highest populated country in Africa with 160 million people. Besides reading its multifarious literatures on the introduction of Ahmadiyya and other contemporary topics by the Nigerians, many of them got acquainted with the community and its philosophical teachings through the activities of the media both in print and broadcast.

The Nigerian media has actually informed and educated Nigerians about the establishment of this divine Jama'at and relating the prophecy fulfilling the advent of the Promised Messiah (as) in the latter days, as foretold by the Holy Prophet Muhammad (saw). This piece will look into the activities of media vis-à-vis Ahmadiyya within the 100 years of its existence in the country under three sub-headings: Broadcast Media, Print Media and Media Unionism.

Broadcast Media

Particularly, the pioneering media partnership to educate the masses and propagate the teachings of Islam-ul-Ahmadiyya in Nigeria started during the reign of Maulana Muhammad Nooruddeen Naseem Saifi as the Amir and Missionary-in-Charge. Maulana Naseem Saifi, being the Vice President of Nigerian Union of Journalists (NUJ) and the Editor of The Truth, the Jama'at weekly Newspaper, knew the tremendous roles played by the media in creating awareness, informing and educating the people on a particular topic.

With this in mind, in 1960s, Naseem Saifi started the broadcast of Friday Sermons and Spiritual Talk with the then National Broadcasting Corporation (NBC), now Radio Nigeria, where he expatiated on the true teachings of Islam on some varied topics.

Besides this, Ahmadiyya also commenced a radio programme, known as Voice of Islam with the motive of fulfilling the prophecy received by the Promised Messiah from Almighty Allah that: 'I shall convey thy message to all corners of the world'. The Jama'at was also invited by producers to broadcast in Radio Nigeria, Ibadan at that time owing to its track record in humanitarian services. In 1980s, it had started 'Ramadan Tafsir', a radio programme on Radio Nigeria. At present, the Jama'at is running an interactive radio programme 'Voice of Islam' on Bond FM (Federal Radio Corporation of Nigeria) on Mondays between 8.30pm and 9.00pm which features erudite speakers from the Jamaat, who have carved a niche for themselves on religious scene, are invited to talk on contemporary issues. In appreciation of this unique partnership, the Ahmadiyya Muslim Jamaat honoured the General Manager of FRCN Bond FM Alhaja Sherifat Ahmed during a media Luncheon at the Headquarters.



(Sadr Lajna –Women Leader Dr Basirat Dikko presenting gift items to the General Manager Bond FM)

Also, it runs radio programmes on Capital FM, Abuja; Radio Kwara, Ilorin; Osun; Ondo and Ekiti states.

Apart from radio, Ahmadiyya also employs television as a medium of communication to large, heterogeneous audience to further the propagation of Islam in Nigeria. On Murhi International Television (MITV) and Lagos Television (LTV), Ahmadiyya runs ‘Ramadan Tafsir’ programme on both throughout Ramadan period while a ‘Special Documentary’ is aired on Nigerian Television Authority (NTA 10), Tejuosho with a view to enabling the people to see what they have heard about Ahmadiyya and making them realize the axiom ‘seeing is believing’.





Interview with OGTV

Meanwhile, to further strengthening its relationship with the media, Ahmadiyya is forming a media partnership with MITV which would include signal downloading of Muslim Television Ahmadiyya (MTA) to relate its programme from London, capacity building of personnels and broadcasting of documentary and discourses on the Jama'at international engagement, on its humanitarian services in Nigeria through Humanity First, an international organization founded in 1995 to provide help and assurance to the less fortunate fellow human beings around the globe and also to improve the quality of life in under-privileged countries. In realisation of these tasks, the Ahmadiyya headquarters donated a satellite dish and decoder to the management of the MITV at its headquarters in Lagos.



(Presentation of Satellite Dish and a Decoder to GM MITV by Amir Ahmadiyya Muslim Jamaat, Nigeria. Engineer Abdul Waheed Adeoye Secretary Audio- Visual and Qasim Akinreti, Secretary Publications and Media Relations were at the presentation).

In 1994, as part of its contribution to the growth of the Nigerian broadcast media, the Ahmadiyya Muslim Jamaat Nigeria established a branch of the Muslim Television Ahmadiyya MTA International, based in The London Mosques and Baitul Futuh Mosque in London. The Nigeria branch is called MTA Nigeria located at the Headquarters, Ojokoro, Lagos.

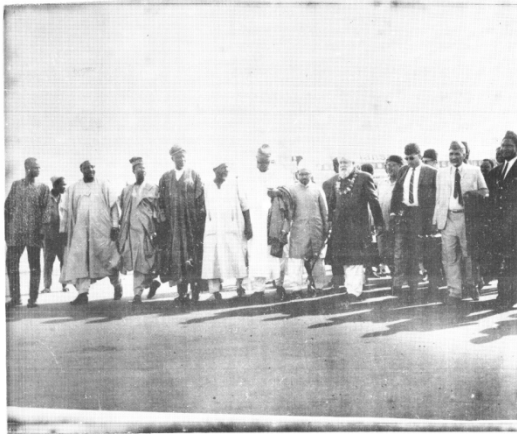
The Television station is 24 hours free to-air satellite broadcast outfit. It broadcasts in three channels, MTA 1, 2&3 on the KU Band. It was established by the 4TH Khalifah – Hadrat Mirza Tahir Ahmad. The relay station for the satellite television is located in Maryland, North America. The Nigerian branch re-broadcasts the signals (Islamic News and Programmes as well as documentaries). It covered all the organisations' events and sent the stories to London for broadcast and stream live on YouTube social media platform. MTA International also has a mobile platform on androids, ipads or other devices through mta mobile download. Engineer Abdul Waheed Adeoye, National Secretary Audio-Visual is the Manager and Coordinator of MTA Nigeria.

Pic . pg 46 of Pictorial Magazine.

Print Media

The Jama'at activities in the early years were been reported by the Daily Times newspaper in 1960s, the prominent National newspaper, provincial newspapers like the Standard of Jos, North Central, Nigerian Tribune, and The Daily Sketch based in Ibadan, South west of the country. In the Mid western region, The Nigerian Observer informs and educates the public about the activities of the Islamic organisation.

Remarkably, Daily Times reported the first visit of the world leader of the Ahmadiyya Muslim Jamaat as he arrived at the Lagos International Airport, Ikeja in 1974.



World Muslim Leader flies into Lagos

"The Supreme Head of the World Ahmadiyya Muslim Organisation, Hazrat Mirza Nasir Ahmad, said in Lagos yesterday that men had no right to hate his fellow men. He was speaking to reporters at Ikeja Airport when he arrived on a week's goodwill visit to Nigeria.

The Muslim Leader who is currently touring West African countries declared "All men are equal, there is no difference between one man and another man", adding that "if the world realises this, there will be far less trouble".

Hazrat Ahmad enjoined on all men, Muslims, non-Muslims and Pagans, to be tolerant with one another.

He said, during his stay in the country, he would visit various parts of the country including Ibadan and Kano".

("Sunday Times" April 12, 1970)

Panel to build 16 High Schools Five-year project

"The Supreme Head of Aqid Ahmadiyya Muslim Organisation, Hazrat Mirza Nasir Ahmad, Khalifatul Masih III, said in Lagos yesterday that "It is only Islam that has so far helped to solve the economic problems of mankind".

This, he said, had been so because Islam preached tolerance, love and respect for others' feelings.

Hazrat Ahmad was addressing newsmen at the Federal Palace Hotel, Victoria Island, yesterday.

Every individual, he said, must be allowed to "develop his faculties with the aid of material means to the advantage of others".

His organisation, he said, had set up a committee to work out the possibility of establishing 16 secondary schools and four medical centres in Nigeria within the next five years.

The Muslim Leader also suggested a special broadcasting station for the purpose of teaching Islam in Nigeria".

("Daily Times" April 17, 1970)



(The 2nd Khalifah World Press Conference with Alhaji Z.A Elias former Editor The Truth Newspaper, at the International Airport, Ikeja, 1980 on his visit in to Nigeria. The Sunday Times and Daily Times capture the moments.)

Currently, the Friday's Sermons of the Supreme Head of Ahmadiyya Muslim Worldwide, Hadrat Mirza Masroor Ahmad (atba), and major activities of the Jamaat in Nigeria now featured prominently in national dailies such as National Mirror, Nigerian Tribune, Vanguard, Daily Independent, Guardian and Daily Champion newspapers. That is, the above-mentioned newspapers report the Huzur Sermons for the reading pleasure of Nigerians to create solid spiritual relationship with the Khalifah of the time.

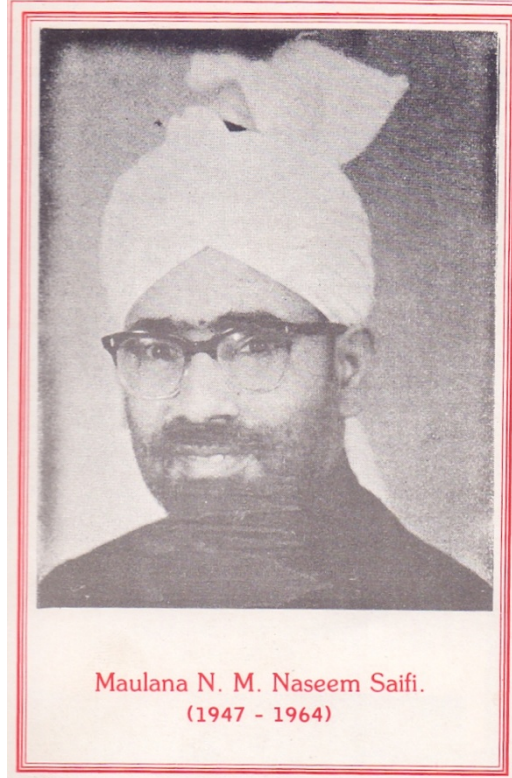
Specifically, National Mirror newspaper has a major pull-out in their dailies every Friday to report the sermon under the title "Every Friday with Khalifat Ahmadiyya" which explains the beliefs and teachings of the Community. On this score, Alhaja Sekinah Lawal has been instrumental to this publication. She was rewarded with a visit along with other Nigerian Journalist to the London International Jalsa of the Ahmadiyya Muslim Association, UK, in 2014. She had audience with world leader of the Ahmadiyya Muslim Organisation, Hazrat Masroor Ahmad.



(Sekinah Lawal, Friday Editor, National Mirror Newspapers attending Ahmadiyya Annual Conference in the UK, 2014).

Media Unionism

This aspect showcases some Ahmadiis who have contributed in no small measure to the development of Ahmadiyya in the Media and as well as in the larger society as Media people. Few of them are: Maulana Naseem Saifi: He was Amir and Missionary-in-Charge of Ahmadiyya Muslim Jama'at, Nigeria between 1947 and 1964. A professional journalist and prolific writer, Maulana Saifi played a pioneering role in the establishment of The Truth, the first Muslim weekly newspaper in the country. He could be said to be the founding father of the newspaper.



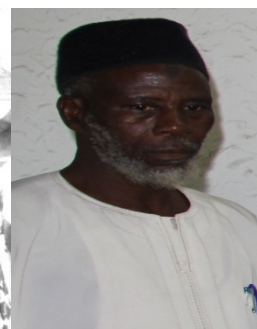


Sitting (right to left) Bro. Uthman Shafi (*Incharge publications*), Bro. Babatunde Odunusi (*Public Relation Officer*), Bro. A. O. Abdus-Salam (*Editor 'The Truth'*).

Sitting on the chairs (right to left) Bro. A. R. A. Otule (*General Secretary*), Maulvi M. Ajmal Shahid (*Amir*), Alhaj A. B. I. Kukoyi (*Honourary Secretary*).

Standing (right to left) Bro. Muhammad Zakariyya (*Pressman*), Bro. S. A. Idrees (*General Duty*), Bro. Shamsud-Deen Ibraheem (*Incharge Bookshop*), Bro. A. G. A. Lawal (*Joint Secretary*), Alhaj A. Q. A. Motajo (*Incharge Ahmadiyya Construction Works*), Bro. Abdur-Rasheed Agboola (*Incharge Preaching*), Alhaj K. M. Y. Onigbanjo (*Incharge Store*).

Other staff of the Truth Newspaper during formative years.



Former Editors of The Truth Newspaper till date



Uthman Shafi, Qasim Akinreti, Former Managing Editors of The Truth Newspaper till date.

Owing to his editorial knowledge and prowess, he rose to the position of the Vice-President of Nigerian Union of Journalists (NUJ). The post he held to the admiration of all members of the Union.

His influence on other members of the Islamic organisation was quite instructive as they work assiduously to make their mark in the Journalism profession. Alhaji Yaya Abdul Salaam work in the Federal Radio Corporation briefly and later seconded to Radio Lagos /Eko FM where he contributed immensely to the growth of Islam and the broadcast media.

During his service years he assisted to project the image of Ahmadiyya Muslim Jamaat through series of interviews and ensure that the Jamaat radio programme “Voice Of Islam “, reached greater heights. He has since retired after 35 years of meritorious service to the broadcast media.

Alhaji Qasim Akinreti is another International Radio broadcaster. He is the present National Isha’at Secretary of the Jama’at and News Editor, Voice of Nigeria. He is a journalist to the core; he practices the trade efficiently and as well nurtures the future journalists and broadcasters in the Nigerian Institute of Journalism (NIJ), Ogba, Lagos. He is a member of Nigerian Union of Journalists (NUJ) and Nigerian Guild of Editors (NGE) respectively.



Brother Shobambi: works with the Nigerian Television Authority (NTA) as broadcaster. He is member of Radio, Television, Theatre and Arts Workers' Union of Nigeria (RATTAWU) and the Chairman for the Lagos state Branch of the Union before his retirement.

Social Media

With the modern trends in Information Communication and Technology (ICT), Ahmadiyya Muslim Jama'at, Nigeria is also reaching its teeming audience for the propagation of Islam and to foster unity, togetherness and love among them via Facebook, Twitter, Google+, email, etc. The Jamaat opened a website www.ahmadiyyanigeria.net for the propagation of Islam and the organisation activities. The website compliments the international website www.alislam.org. A prominent online newspaper in Nigeria, Gazelle news has also continue to publish Jamaat activities on its staple www.gazellenews.com.

In order to sustained the mutual relationship with the Nigerian media, the Ahmadiyya Muslim Jamaat organised annual get together for the Nigerian media after the Eid- il Kabir annually to thank the media and brief them n developments on Islam and the polity.



(Musbau Razaq, Managing Director, Gazelle news Online newspaper, Qasim Akinreti, Manager News, Voice Of Nigeria, and Abdul Wahab of Vanguard Newspaper)



(Some members of the Association of Muslim Media Practitioners of Nigeria, AMMPON, Lagos State Council group photograph after their meeting at the NTA 10 Mosque Tejuoso, Lagos.)



Brother Odunusi
Public Relations Officers of the Jamaat since inception

Chapter 13

Preaching Religious Harmony

In the last 100 years, the Ahmadiyya Muslim Jamaat Nigeria has been in the vanguard of religious tolerance and peace co-existence with other groups in respective of creed, race or ethnic background. The organisation's preaching activities revolved around this message and ultimate endeared itself to other religious faith and the government. Hence, the Jamaat's popular dictum is: LOVE FOR ALL HATRED FOR NONE".

On this score, the National Tabligh Secretary, Dr Saeed Timehin was appointed the Co-Chairman Muslim of the Lagos state Inter-Religious Council, NIREC. Sequent to this at every opportunity government both federal and state have deemed it necessary to invite Ahmadiyya Muslim Jamaat to inter religious programmes. In 2014, the Lagos state government brought all religious groups together for a three day interactive sessions at the Golden Tulip Hotel, Amuwo off Festac Town. During the sessions, the Amir, Ahmadiyya Muslim Jamaat, Dr Mashuud Fasola offered his suggestions on peaceful co-existence among religious organisation in the state. He later presented Ahmadiyya literatures to the participants.



(Cardinal Olubunmi Okogie with Dr Mashuud Fasola Amir Ahmadiyya Muslim Jamaat Nigeria at Inter religious conference organised by the Lagos state government 2014)



(Presentation of Ahmadiyya Islamic Literatures to the leader of the Anglican Communion in Lagos at the Inter Religious Conference organised by the Lagos state Government.)



(Sheikh Habeeb Al Alori, of Markaz Agege and other Religious leaders with the Amir Ahmadiyya Muslim Jamaat, Nigeria during a break for the participants at the Lagos state Inter- Religious Conference)



(Dr Fasola presented a book on Peace to the Commissioner for Home Affairs, Alhaji Ibrahim Oyinlomo Danmole)



Amir Dr Fasola Visit To Nobel Laureate Professor Wole Soyinka in Abeokuta.



Amir Dr Fasola stresses the essence of Islam to the Nobel Laureate Professor Wole Soyinka in Abeokuta.

The Annual Jalsa Salana- Islamic Conference

This is an annual Islamic gathering for all members of the Ahmadiyya community in their different countries. It was prescribed by the founder of the Ahmadiyya Muslim Community Hazrat Mirza Ghulam Ahmad to gather his members together for spiritual and social upliftment and started in Qadian, India. The three day event features Tabligh seminars, lectures, special prayers and social interactions. According to the writings of the founder of the Ahmadiyya Muslim Community the purposes of the gathering are stated below.

Purpose of Jalsa Salana

“ The primary purpose of this Convention is to enable every sincere individual to personally experience religious benefits; They may enhance their knowledge and –due to their being blessed and enabled by Allah, The Exalted- their perception [of Allah] may progress. Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within this Community.. ”
(Ishtihar 7 Dec. 1892, Majmoo`ah Ishtiharat Vol. I, Page 340).

Not an Ordinary Convention

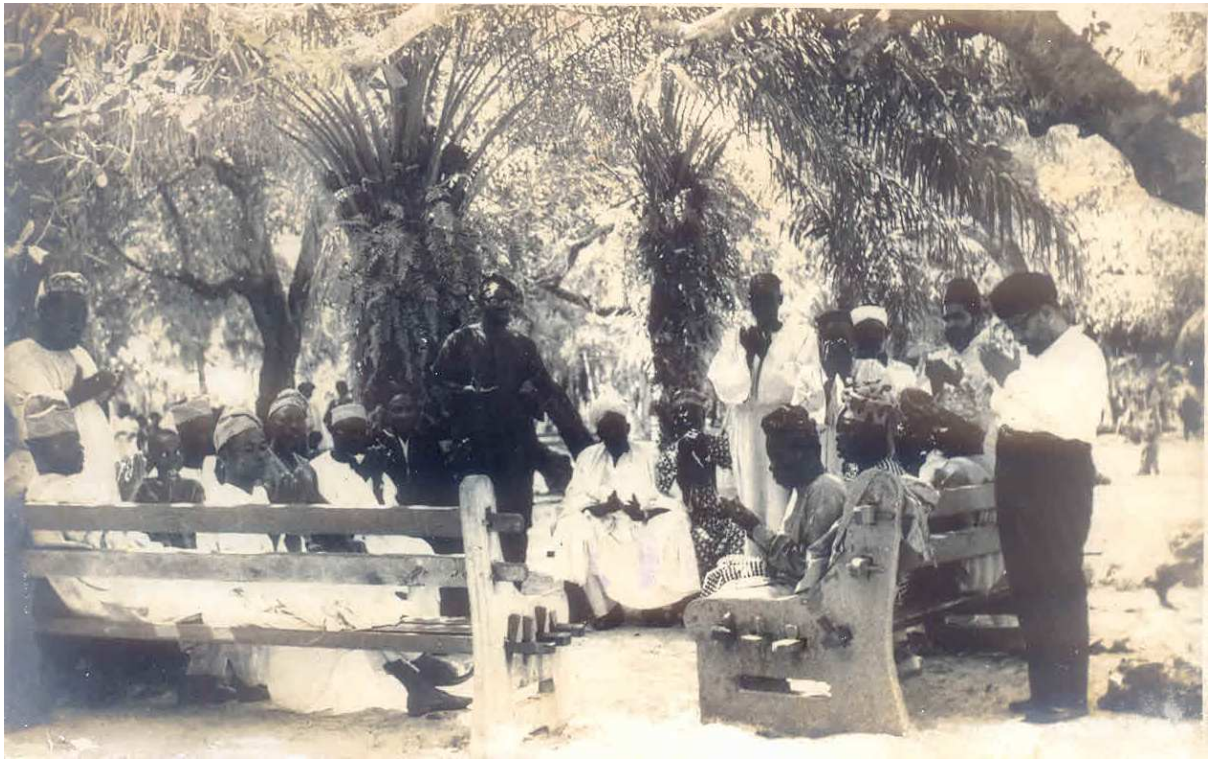
“ It is essential for all those who can afford to undertake the journey, that they must come to attend this Convention which embodies many blessed objectives. They should disregard minor inconveniences in the cause of Allah and His prophet (peace be upon him.). Allah yields reward to the sincere persons at every step of their way, and no labour and hardship, undertaken in His way, ever goes to waste. I re-emphasize that you must not rank this convention in the same league as other, ordinary, human assemblies. This is a phenomenon that is based purely on the Divine Help, for propagation of Islam. ”

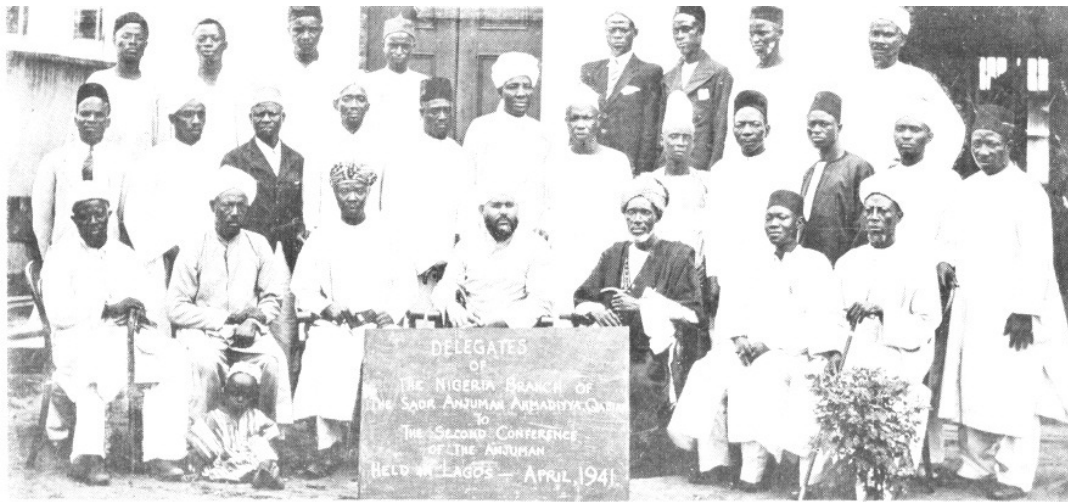
(Ishtihar 7 Dec. 1892, Majmoo`ah Ishtiharat Vol. I, Page 341)

Prayer

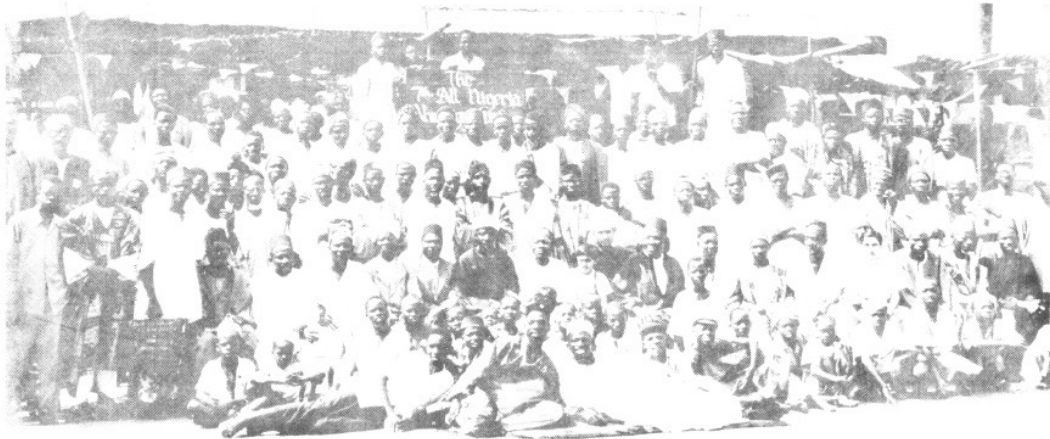
*“ I conclude with the prayer that everyone who travels for [attending] this Convention that is for the sake of Allah: **May Allah, the Exalted, be with him, reward him in abundant measure, have mercy on him, ease up for him his circumstances of hardship and anxiety and eliminate his anguish and grief. May He grant him freedom from every single hardship and lay open for him the ways of [achieving] his cherished goals, and raise him up, on the day of Judgment, among those of His servants who are the recipients of His blessings and Mercy. May He be their Guardian in their absence until after their journey comes to an end. O Allah! O Sublime One and Bestower of bounties, the Ever Merciful and One Who Resolves all problems, do grant all these prayers, and grant us Victory over our opponents with scintillating signs, because You alone have all the prowess and power. Aameen! Aameen!!”***.(Ishtihar 7 Dec. 1892, Majmoo`ah Ishtiharat Vol. I, Page 342).

In Nigeria, the annual gathering which began over 80 years ago first as a retreat in Ikoyi, Lagos is held during the Christmas public holidays.





The Annual Conferences in Nigeria started in 1940. The picture shows the view of the second annual gathering held in 1941 in Lagos. The number of the attendance every year is steadily on increase.



A view of the participants of the 7th annual conference held in Lagos.



Maulana Naseem Saifi ex Chief missionary Nigeria and central missionaries are seen with the participants of the Annual Conference held in late sixties.

Jalsa Salana 1940s and 1960s



The second Annual Ahmadiyya Conference of Ahmadiyya Jamaat Republic of Benin, took place in 1979. Here the Amir is seen addressing the opening session while Alfa M.A. Salamin is interpreting him.



The participants of the first annual Conference posed with the Amir Maulana M.A. Shahid, in front of Ahmadiyya Mosque Portonovo.



The first Annual Conference of Ahmadiyya Mission, Republic of Benin took place in 1975 in Portonovo, under the Chairmanship of Maulana M.A. Shahid, Amir Ahmadiyya Jamaat. Here the Chairman of Ahmadiyya Mission Alhaj Raji is seen addressing the Conference while Alhaj Z.O. Elias is

Jalsa Salana 1970s

Members from the neighbouring countries Ghana, Benin Republic, Togo, Burkinafaso and Ivory Coast attended the Nigerian Jalsa and Nigerians too did attend the neighbouring countries Annual Islamic gatherings.



The delegates from Ghana, and Nigeria Republic, who attended the Annual Conference Nigeria in 1977 are seen with the Amir.



Alhaj A.A. Abiola, President of Ahmadiyya Jamaat Nigeria is seen hosting the Ahmadiyya flag, on the occasion of the 1979 Annual Conference while the Amir, Justice Ihabola Oluwa and members are watching with interest.



A view of the Annual Conference Nigeria held in 1970. Here Mr. Folosayo, Director of sports, Lagos state, is seen delivering his presidential address.

Jalsa Salana 1980s



M. A. Abaniwonda
Member

Brother Abaniwonda, a member of the Jamaat and the Secretary to the Lagos state Government represented the Lagos State Governor Alhaji Kayode Jakande at the annual conference in Surulere, Lagos Mainland, 1980.

It was moved to the Surulere in the Lagos Mainland at the Muslim Teachers Training College. In 1984, it was held at Ojokoro Ahmadiyya Settlement Kilometer 27 Lagos- Abeokuta Expressway till 2004 when it shifted to Ilaro. The Jalsa Officer is the coordinator of the event. During this meeting, Islamic scholars, top government officials and Christian leaders are invited to the event.



Engr. Alh. Ahmed Al-Hassab Jalsa Officer 1988-2008.



Delegates to the Jalsa Salana in the 1990s



Alh. Muffadil Bankole Jalsa Officer 2008 till Date

In 2008, as part of the 100 years celebration of the Khilafat Ahmadiyya, the special edition of the Jalsa took place in the Ahmadiyya Settlement Kilometer 27 Keffi –Abuja Expressway, Northern Nigeria for the first time. His Holiness the World Head of the Ahmadiyya Muslim Community attended.



2013 conference



Traditional Rulers from the Ile –Ife South west Nigeria attending the Conference



Northern Traditional Rulers attending the Jalsa Salana



Alhaji Abdul Lateef Raji, Special Adviser Information and Strategy representing the Governor of Lagos state Raji Fasola.



Representative of Osun State Governor Rauf Aregbesola receiving gifts meant for the Governor in appreciation of his attendance.



Representative of the Ogun State Governor Senator Ibikunle Amosun, Secretary to The State Government and Chairman Yelwa South Local Government exchanging pleasantries at the Jalsa.



Alhaji Abdul Lateef Raji, Special Adviser Information and Strategy representing the Governor of Lagos state Raji Fasola.



Chief Imam Ilaro Muslim Community and Christian Leaders from Yelwa Christian Association of Nigeria, CAN.



Hoisting of the Nigerian Flag at the Jalsa Ground Jamia Ahmadiyya, Ilaro



Delegates at the Jalsa



Traditional Rulers arriving at the conference



Delegates from Cameroon and Benin Republic, at the Questions and Answers Sessions at the Jalsa.



Representative of the Ogun state Governor, the Grand Khadi of the Sharia Court of Appeal Kwara state , Traditional Ruler of Ikirun, Amir, Traditional Ruler of Ilaro and other town in Yelwa and the Missionary –in-Charge.



Academic Award of Excellence to Professor Abdul Raman Abdullah of the Babcock University.



Representative of the Commissioner of Police Ogun state , Mrs Bosede Osinnowo addressing delegates at the Jalsa.



Delegates at the Jalsa

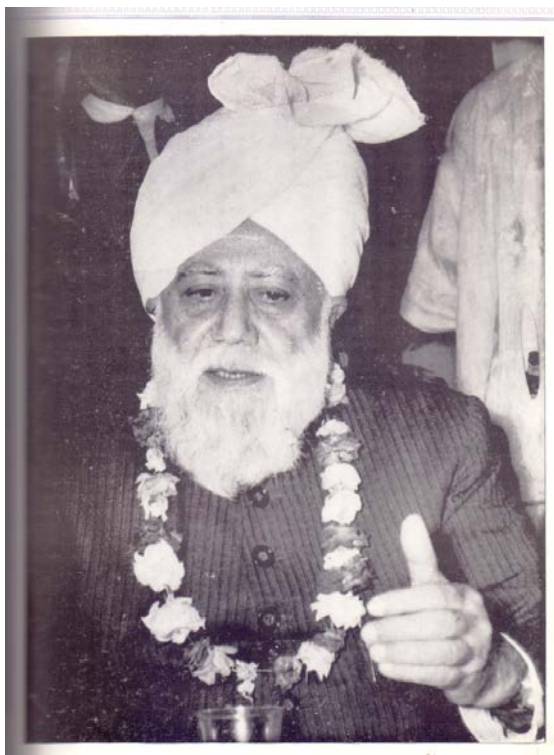


Group Photograph with Professor Abdul Rahman Ambali, Vice Chancellor, University of Ilorin

Visits of The Khulafahs

Ahmadiyya Jamaat Nigeria has consistently been recipients of the visits of Khulafa'ul Masih- the successors to the Promised Messiah. This among others, is a fulfilment of the prophesy, "I shall convey thy message to the ends of the Earth which Allah, the exalted vouchsafed to the Promised Messiah". With Huzurs visits, yet another prophecy "Kings shall seek blessings from thy garment". Till date, the successors of the Promised Messiah have visited Nigeria five times, 1970,1980,1988,2004 and 2008.

The Third Khalifah, Mirza Nasir Ahmad was the first Ahmadiyya world leader to visit Nigeria in 1970, during the Imarat of Maulvi Ajmal Shahid, as part of his historic tour of West Africa. Aside from Nigeria, Hazrat Nasir visited Ghana, Liberia, The Gambia, Ivory Coast and Sierra Leone. During the visit to Nigeria, he travelled across the Southwest states of Ibadan- Oyo State, Ijebu Ode and Ilaro in Ogun state. On arrival in Lagos, he addressed a world press conference at the International Airport, Ikeja, and now Murtala Muhammed International Airport.



First Khilafah to Visit Nigeria 1970- Hazrat Mirza Nasir Ahmad

Mr. Justice A. R. Bakare of Lagos High Court is seen in close audience with Hazrat Khalifatul Masih III. Huzur appointed Justice Bakare, the chairman of Nusrat Jahan Project in Nigeria.



Hazrat Khalifatul Masih III is flanked by Late Mr. S. O. Bakare, (the then President of Ahmadiyya Muslim Mission Nigeria) and Alhaj A. A. Abiola, the present President of the Jamaat. (Both in the fore front)



He later met with the then Head of State, General Yakubu Gowon at the state House Dodan Barracks. His remark on that meeting: “ I met this young man of 35 years (General Yakubu Gowon) at a time when he had just won a civil war ending up in the surrender of Biafra, a civil war supported by foreign countries. He asked me for a blessing of a prayer. He paid tributes to the Ahmadiyya Community and happy that the people of his country professes different religion and lived like brothers”.

Khalifatul Masih 3rd, was in Ibadan, he had meeting with the members of the Jamaat and laid the foundation of the Oke - Ado Central Mosque. He also set up a committee on the establishment of secondary schools and hospitals across Nigeria, under the Nusran Jehan Board. The outcome of his tour to Nigeria led to astronomical growth in the level of educational and medical facilities. The early Ahmadiyya Secondary schools earlier established by the Jamaat and taken over by the seceders through a court pronouncement and later renamed Anwar-ul Islam Secondary school were replaced with a fully fledged Ahmadiyya Secondary schools in Kano, Kano state ,Ondo, Ara,Umaisha, Nassarawa state Ogbagi Akoko,Ondo state and Ayegunle Gbede , Kogi state.

The hospitals established are Kano Hospital and Dental Clinic, Kano state, Ahmadiyya Hospital New Bussa, Niger state, Ahmadiyya Apapa Hospital and Ojokoro Hospital in Lagos state, Ahmadiyya Hospital Ijebu Ode and Imosan in Ogun state. He visited again in 1980, to inaugurate some of the humanitarian projects he enunciated in 1970.

1980, was another glorious year for the Fourth Khalifah- Hazrat Mirza Tahir Ahmad memorable visit to Nigeria. By the new mosques and mission houses have been built. He was the first Ahmadiyya world leader to take a trip to Northern Nigeria. At that time he met with the Nigerian Head of State General Ibrahim Babangida , Awujale of Ijebuland Oba Sikiru Adetunan, Oba pf Benin and the late Emir of Kano, Alhaji Ado Bayero.



2nd visit of Khilafah 1980 Hazrat Mirza Tahir Ahmad with Gen. Babangida in 1984

Hazrat Tahir Ahmad came back to Nigeria in 1988, had audience with the then Nigeria Military President and Head of state, General Ibrahim Badamosi Babangida at the state House Dodan Barracks.



Hazrat Mirza Tahir Ahmad with Gen. Babangida in 1984



Hazrat Mirza Tahir Ahmad with Awujale of Ijebu –Ode and late Oba of Afon in 1984



Hazrat Mirza Tahir Ahmad with Oba of Benin in 1984



Hazrat Mirza Tahir Ahmad Praying with Oba of Benin in 1984

It was interesting to note that during this tour, he chose a new leader - The Amir, Maulvi Abdul Rasheed Agboola for the Ahmadiyya Muslim Jamaat in Nigeria after consultative meeting – “The Shoora”. Late Moshood Kashimawo Abiola, a popular Muslim philanthropist, politician, Business tycoon and member of the Supreme Council for Islamic Affairs met the Huzur at the Mission headquarters in Ojokoro.

During this period two leading Nigerian Muslim Journalists, Alhaji Liad Tella and Femi Abass of the defunct Concord newspaper interviewed the world leader of the Ahmadiyya Community. His visit to the Paramount ruler of Ijebu Ode, the Awujale of Ijebuland Oba Sikiru Adetona will go down memory lane as a watershed for the Islamic organisation.



Hazrat Mirza Tahir Ahmad with Oba Sikiru Adetola, Awujale of Ijebu Ode in 1984

He laid the foundation of another multipurpose Ahmadiyya Central mosque at Monatan in Ibadan, Southwest of Nigeria.

By grace of Allah, the Fifth Khalifah, Hazrat Mirza Masroor Ahmad, had a stopover in Nigeria on his tour of three West African countries of Burkinafaso Ghana and Republic of Benin in 2004. He had meetings with traditional rulers- The Emir of Nok and Oba of Afon, Islamic scholars and members of the Diplomatic Corps under the Imarat of Alhaji Mahmud Maishanu.

Hazrat Masroor Ahmad was the Special Guest of Honour at the Nigeria's Centenary Khalifat Ahmadiyya celebration in 2008. He had travelled by road to the Borgu Kingdom, New Bussa for the ground breaking of an Islamic centre in the memory of the late mother of the Emir of Borgu

Kingdom, His Royal Highness Haliru Kitoro. From then on he attended the Khalifat Centenary Annual Conference at the Hadeeqat Ahmadiyya Settlement, Kilometer 27 Keffi –Abuja Expressway, Nassarawa, via Abuja, Nigeria’s capital.



Hazrat Mirza Masroor visit to Nigeria in Abuja 2008



Hazrat Mirza Masroor Ahmad @Hadeeqah Ahmad During Centenary Khilafat celebration in 2008



(Centenary Khilafat Celebration Conference, 2008.)

Chapter 17

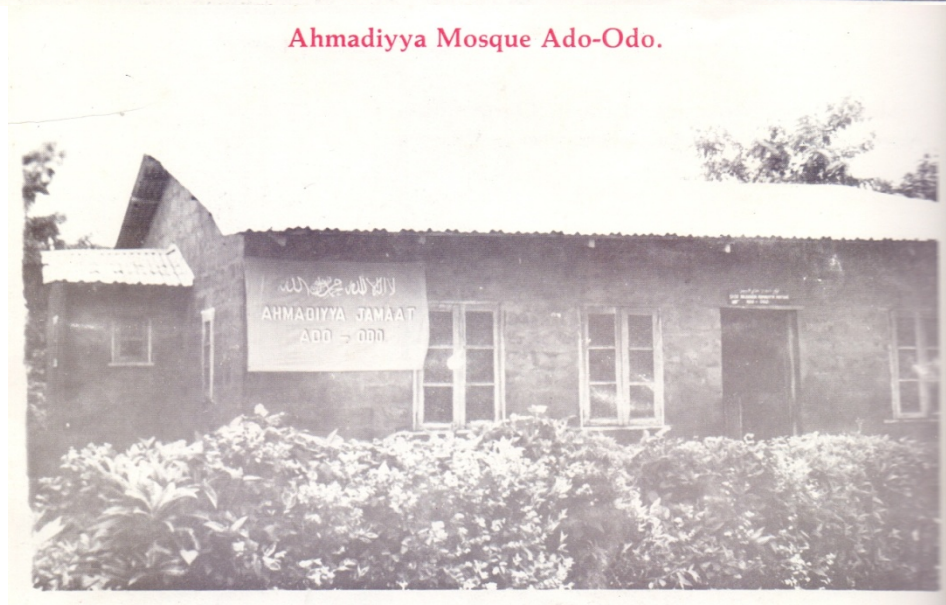
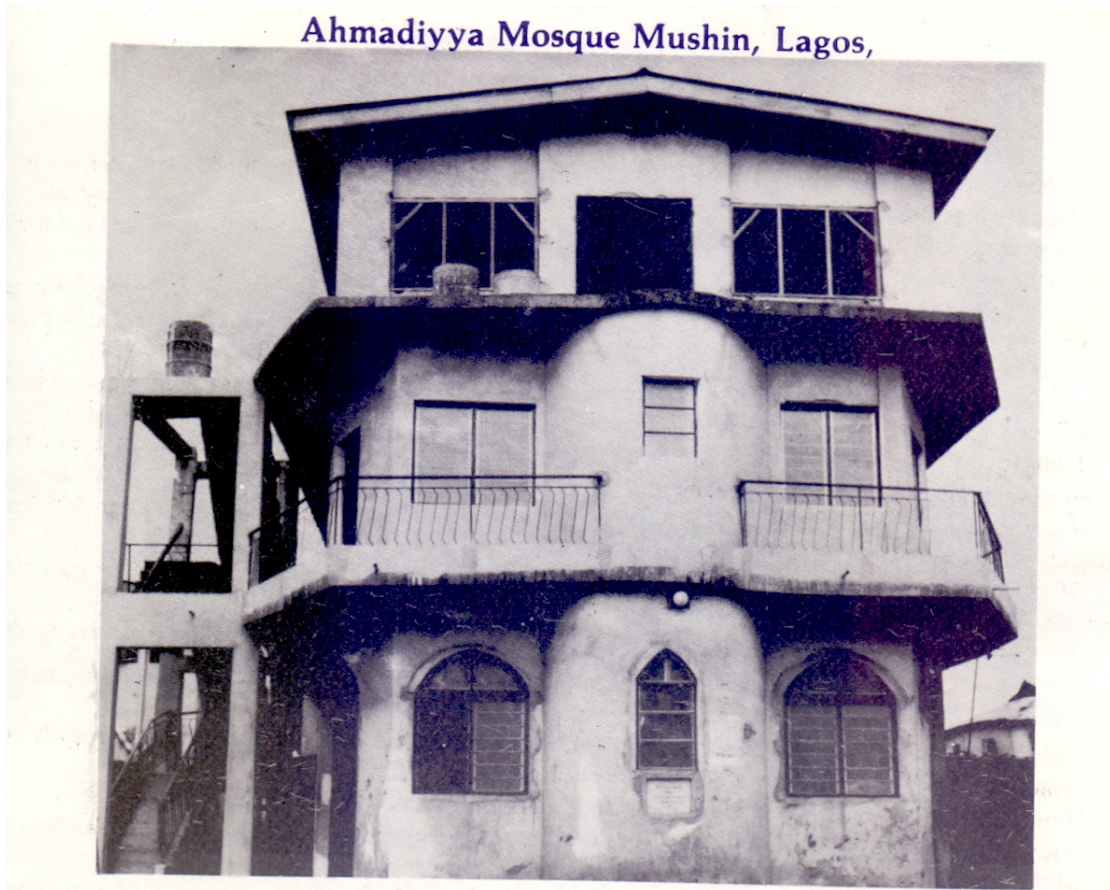
Mosque Building and Donation

In order to further the rapid spread of the true Islam by the Ahmadiyya Muslim Jamaat, greater efforts were put into mosque building across the country in the last 100 years. From the base of the organisation in Lagos, the first mosque for members' five daily prayers was the Alalukurani mosque owned by the Alalukurani group who joined the Ahmadiyya Movement back in the early 1916. Due to the schism in the organisation in the 1930s, the first mosque was taken over by the Alalukurani group, while others were lost to the Jubril Martin group. The first mosque by the main Anjuman Ahmadiyya central Mosque was built at Ojo-Giwa in central Lagos, through the collective efforts and direct labour of the members called "Waqariamah". This has subsequently been the pattern of mosque construction in the Ahmadiyya Muslim Jamaat

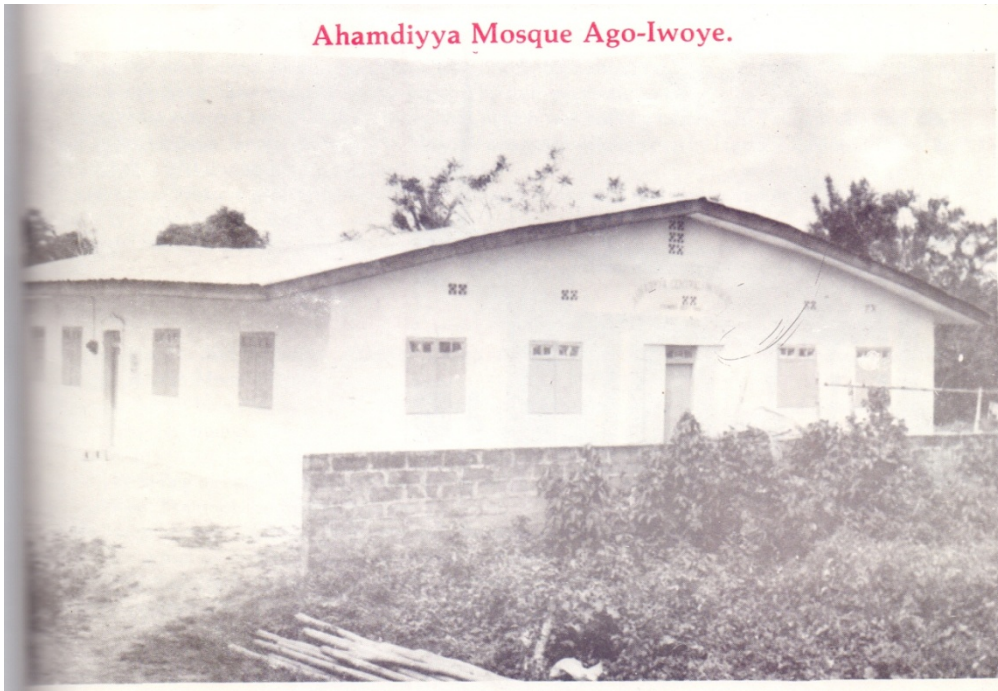


Aside from the mosque there were Missionary and guest houses built along the project to cater for the needs of the family of the Missionaries and guests or members of the Jamaat on visits to the community for Jamaat or individual activities. The first "Mission House" was built at Idumagbo, the headquarters of the Islamic organisation.

Other mosque outside Lagos in the early years are :



Ahamdiyya Mosque Ago-Iwoye.



Ahmadiyya Central Mosque Iviebua, Agenebode, Bendel State.



Ahmadiyya Mosques in Ilaro, Ogun State.

Ahamdiyya Central Mosque Ilaro and two other zonal mosques.



**Ahmadiyya Central Mosque Jos,
37, Farinwata, Jos, Plateau State.**



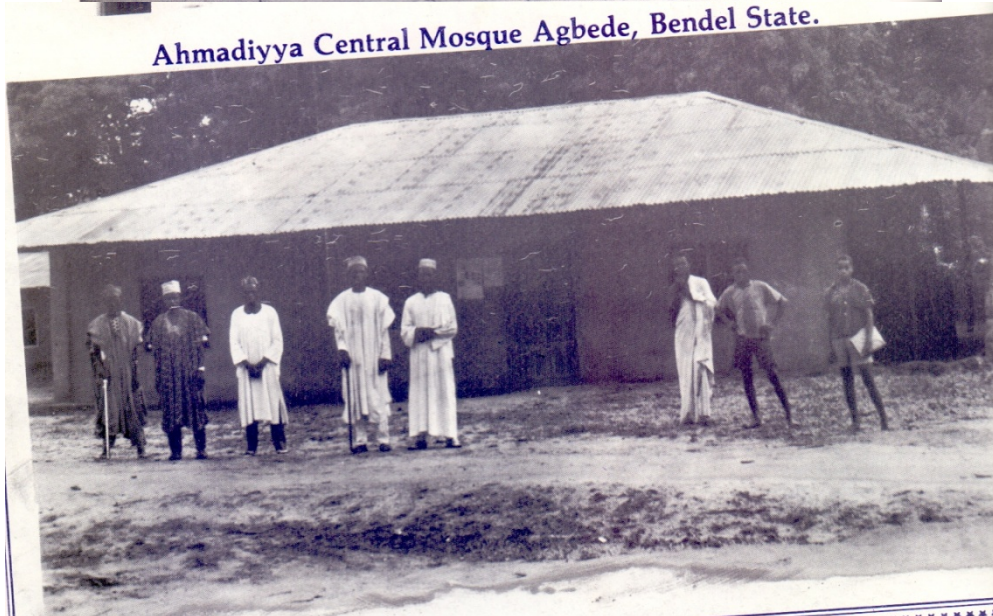
Ahmadiyya Central Mosque Kano,
65, Emir Road, Sabon Gari, Kano.



Ahamdiyya Central Mosque Kafanchan.



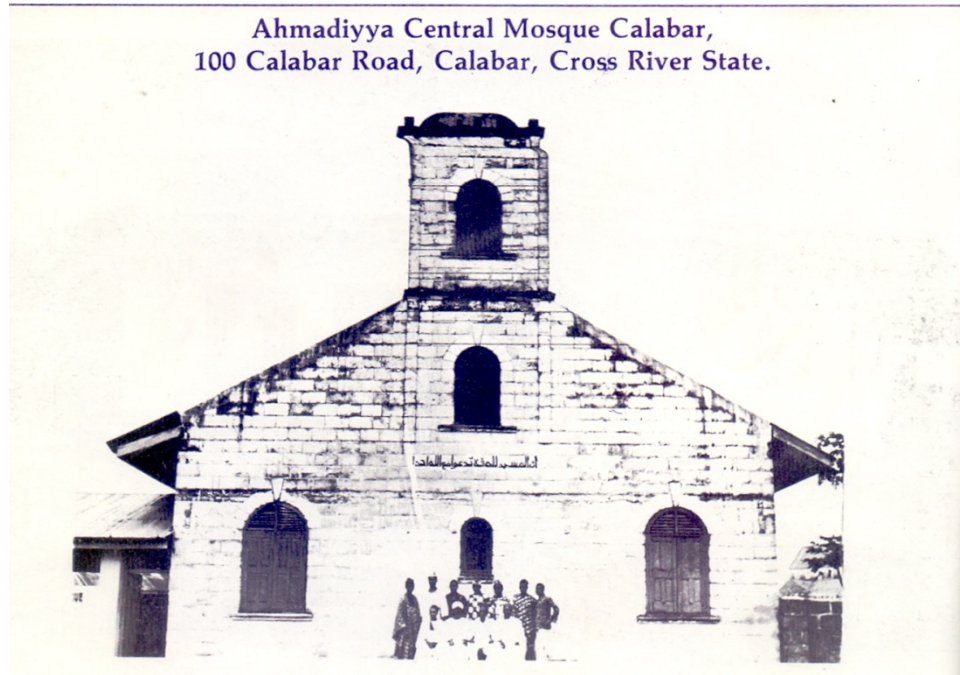
Ahmadiyya Central Mosque Agbede, Bendel State.



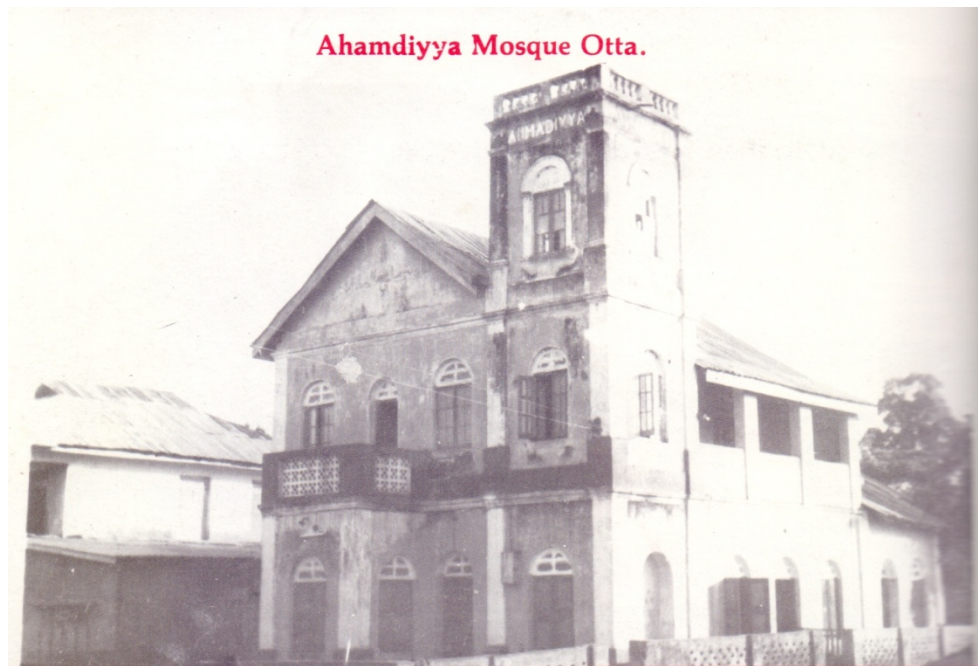
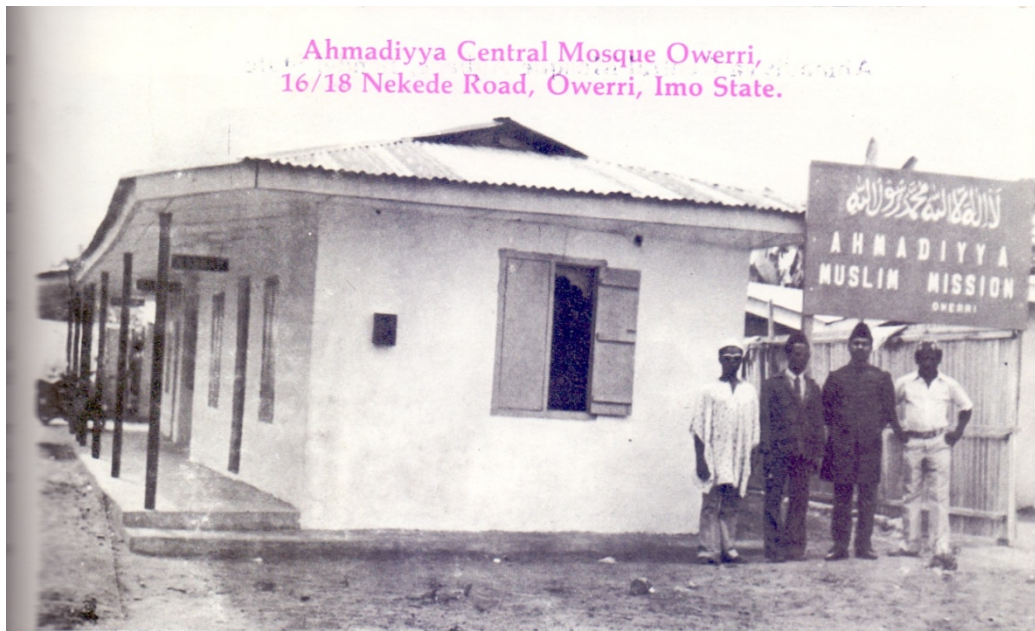


Ahmadiyya Mosque Benin.

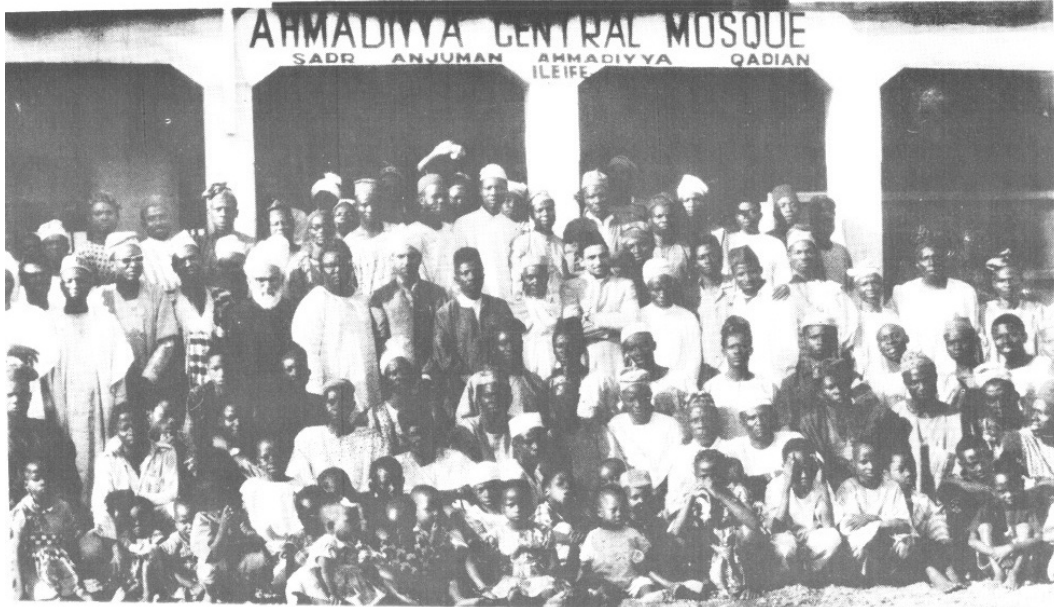
Ahmadiyya Central Mosque Calabar,
100 Calabar Road, Calabar, Cross River State.



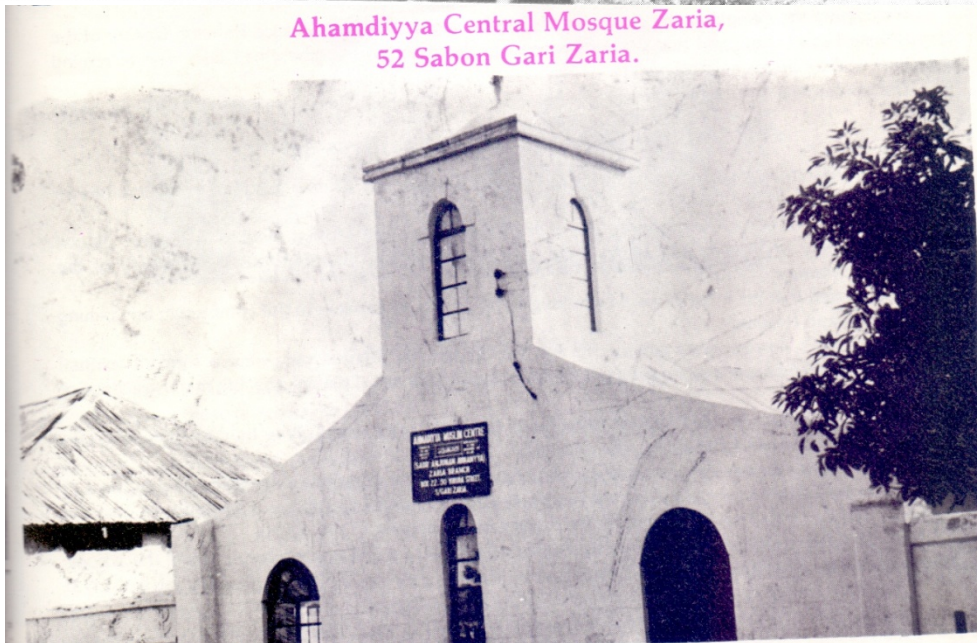
A new mosque is under construction .



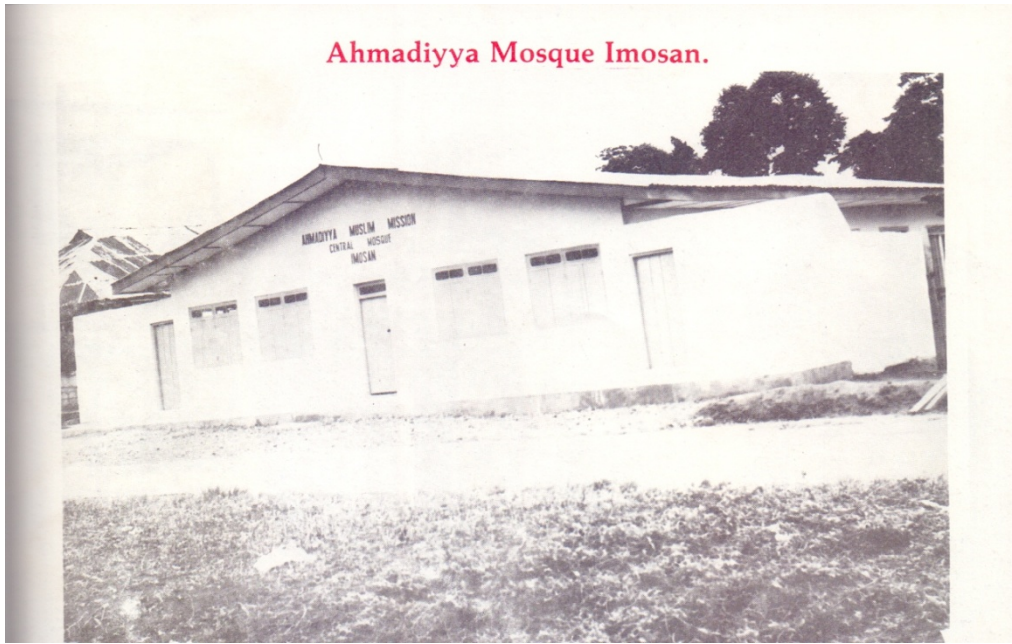
Ahmadiyya Muslim Mission, Ile-Ife.



Ahamdiyya Central Mosque Zaria,
52 Sabon Gari Zaria.



Ahmadiyya Mosque Imosan.





Ahmadiyya Mosque Ijebu – Ode

In the 1970s , the impact of the Ahmadiyya muslim Jamaat Nigeria on the growth of Islam was noted by some muslim individuals and they decided to donate mosque to the Islamic group . One of such individual was late business tycoon in Ibadan Madam Sariyu Agbaje. She donated a 1,000 pound mosque in the memory of her father as reported by the Daily Times newspaper in 1972.

Mosque Gift To Mission

A well-known Ibadan trader, Madam Sariyu Agbaje, has donated a £1,000 mosque to the Ahmadiyya Muslim Mission Ibadan.

Madam Sariyu built the mosque in 1966 in memory of her late Father, Chief Abdul Salami Agbaje, former Balogun of Ibadan.

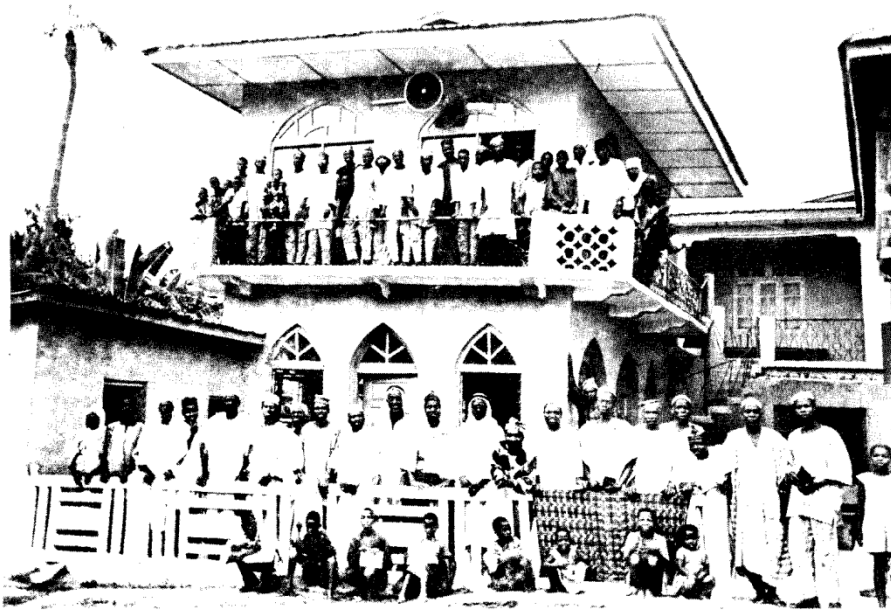
The chairman of the occasion, Alhaji R. A. Burari, mentioned how Madam Sariyu has been influenced by series of debates held between the Ahmadi Muslims and a group of Christian missionaries led by the Rev. Poyre of the Baptist Mission.

In his short address, Maulvi Shahid stressed the responsibilities of the community in maintaining the mosque adding that all mosques were the property of Allah.

Maulvi Shahid prayed that God would bless Madam Sariyu for her dedication.

He later posted a Muallim to the Mosque to conduct Quranic and Arabic classes for the children in future.

("Daily Times" Friday, May 5, 1972)



This gesture continues by other spirited members of the Jamaat in the later years.

Mosques built and donated in the 1980s, 1990s and year 2000 beyond.



Warri Mosque , Eastern Region



Ahmadiyya Central Mosque started by the Jamaat, completed and handed over by the Alhaji Ahned Al- Hassan family.



New Agidingbin Mosque



Lajnal Mosque(Women Group of the Ahmadiyya Muslim Jamaat, Nigeria) donated the Mosque to the Missionary Training College , Ilaro and the Hafizul Quran Class.



Ahmadiyya Central Mosque Oke Ira - Ajah, donated by Alhaji Hassan Ibrahim Family of the Lagos Island Jamaat.



Ahmadiyya Mosque Awoyaya Imedu Zone, Lekki –Epe Expressway.



This mosque located in the Sango –Ota Government Reservation Area was constructed and donated by Alhaja Zikrat Mudathir Abiola in memory of her Late Husband Ambassador Mudathir Abiola, who died in 2012.



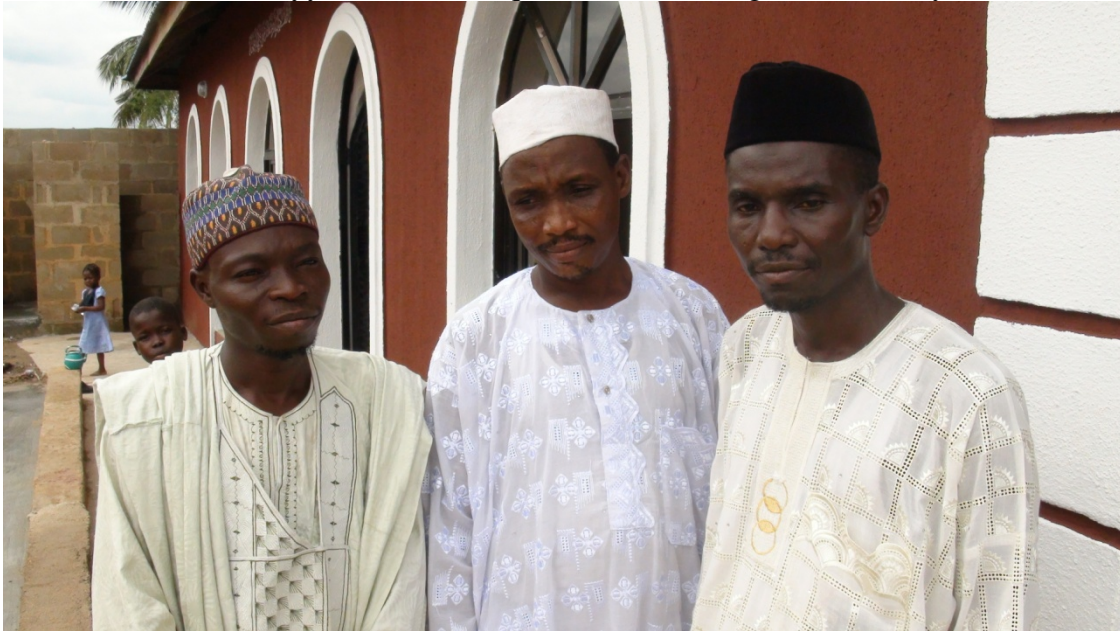
Ahmadiyya Muslim Jamaat Mosque Ado Ekiti renovated in 2014.



Ahmadiyya Muslim Jamaat Central Mosque, Abuja. The mosque was inaugurated in 2008 by the World Head of the Ahmadiyya Muslim Community Hazrat Mirza Masroor Ahmad Khalifatul Masih V, during the 100 years celebration of the Khalifatul Ahmadiyya.



Ahmadiyya Central Mosque, Saki, Oke – Ogun Circuit, Oyo state.



Ahmadiyya Mosque –Omi Adio built and donated to the Jamaat by Alfa Apooyin.

Other families who donated mosque to the Jamaat are the Abdul Salaam Family of Ijebu, and Alhaji Hassan and Hussein Sunmonu in Osogbo.

The Headquarters- Ojokoro

As Ahmadiyya Jama'at began expanding to various parts of the country, there came the need to have a separate National headquarters distinct from the Lagos Island Secretariat.

Thus between 1916 and 1921, the base of Ahmadiyya Jama'at was first 62, Bamgbose Street, Lagos Island; there was then no other branch Mission. From 1921 to 1934, the Secretariat was based at 35/37, Aroloya Street in the Ahlil'Qur'an Central Mosque. Several branches and missions had sprung up during that period, but the headquarters and Lagos Island Mission were one. After the split by some group of former Ahlil'Qur'an sect and the reclaiming of their Mosque through the law court, Ahmadiyya Jama'at Headquarters moved to 39, Daddy Alaja Street (in Daddy Alaja House) in 1934 and remained there till 1940. This place was the first official residence of Alhaji F.R. Hakeem in 1934.

In 1940 after the leadership crisis, there was a disaffiliation by second Khalifa of Ahmadiyya Jama'at. One group retained the name "Ahmadiyya Movement in Islam Nigeria" and the other adopted the name "Ahmadiyya Muslim Mission" representing the Nigerian Branch of Sadr Anjuman Ahmadiyya Qadian recognised by the Khalifatul Masih II^(r.a.), the Headquarters was moved to 10, Egerton Road, Oke-Arin (now Sanusi Olusi Street). All those Headquarters were hired.

It was on Monday, August 6, 1945 that the foundation of the first Headquarters Mission House at 45, Idumagbo Avenue, Lagos was laid on a piece of land acquired by the Jama'at. The Mission House was completed in 1946 and it became the Headquarters from 1946 to 1986 when the executive felt the need for a larger place for expansion of the Headquarters itself.

Thus, Ahmadiyya Muslim Mission, Nigeria under the then Amir, Maulana Muhammad Ajmal Shahid directed Agege Ahmadiyya Mission in 1972 to look round for a large portion of land for the Jama'at's future expansion. Specifically the land would be required to accommodate the increasing delegates to the annual conference and to build an Ahmadiyya Hospital, and to serve as an Ahmadiyya Settlement.

Two acres were first bought from Oriyomi family through Alhaji Abdul Kareem Salami Adalemo, Bro. R.A. Odukoya and Alhaji S.A. Akinyemi, respectively, the Chairman, Secretary and Treasurer of Agege Mission. The land is located on the right side of Abeokuta Expressway at Kilometre 27 directly opposite the road coming from Lagos. The bus stop at that point later came to be known as Ahmadiyya Hospital Bus Stop.

Another land located behind and in the neighbourhood of the two acres belonged to the Edun family of Alhaji Akinyemi. Thirty-four plots of that land were also acquired on a leasehold basis. Payments were made in 1972 and 1982 to the Edun family. Brother Odukoya was appointed to be the caretaker from 1972 to 1982.

The building of Ahmadiyya Hospital and Mission House started in the late seventies and was completed by 1983. Although the hospital had started functioning soon after 1983, the official opening took place in March 1987 by the Federal Minister of Health, Professor Olikoye Ransome-Kuti. He commended Ahmadiyya welfare services particularly in the health sector.

The Mission building having been completed, the headquarters moved from 45 Idumagbo Avenue to Ojokoro. The press was first moved then under the supervision of Maulvi Muhammad Anwar Qureishi. Later, on February 10, 1985, the then Amir Maulana F. I. moved his residence to Ojokoro under the directives of the International Headquarter (Markaz). After Maulana Anweri left, the then Acting Amir, Maulvi M. A. Qureshi moved the administration almost entirely to Ojokoro in 1986. And so Ojokoro started operating fully as the Headquarters of Ahmadiyya Muslim Jama'at, Nigeria.

All along, the open spaces behind the hospital complex were being used for the Annual Conference. The National Lajna Imaillah and National Majlis Khuddamul Ahmadiyya were also allotted plots in the settlement for their own purposes. A large part of the Ojokoro Settlement had also been sold to members of the Jama'at so that a community of Ahmadi Muslims could support the Mission's properties and also help in raising fund to pay for the land acquisition. Several of such individual members had developed their plots fully or partially. These were useful in accommodating some of the delegates to the Annual Conference.

In February, 1988, the foundation stone of the Headquarter Central Mosque was laid by the Khalifatul Massih IV, Hazrat Mirza Tahir Ahmad (Ayyadahullah) during his epoch making visit to Nigeria.

Maulvi Abdur-Rasheed Ahmad Agboola was appointed as Amir (appointed on Saturday February 20, 1988 during the Majlis Shoorah), General Secretary was Bro. G. A. Amuda, and Financial Secretary Alhaji A. A. Agboola. Alhaji A. I. Yusuf was Administrative Secretary. The first medical officer of Ojokoro Hospital was Dr. Munawar Ahmad while his successor was Dr. A. N. Ahmad.

The Secretariat

The activities of all National Secretaries are coordinated by the General Secretary. The National secretaries' summit reports of activities to the office of the General Secretary for harmonisation and discussion at the National committee level during Aamila meetings. The first General Secretary is the Late Alfa Badmus (Gbadamosi) A. Fanimokun, -1916 to 1919, followed by Alhaji Jubril Martin – 1920 to 1924, Alfa Abdul Rahman Asafa Balogun – 1924 to 1930 and Musediku Adeniji Adele-1930 -1940 served meritoriously before becoming the Oba of Lagos. Alhaji Baidu Bankole Balogun and Olatunde Anibaba -1940 to 1942.



Musediku Adeniji Adele General Secretary 1930 - 1940. G.A Lawal Ass.Sec.

Others are Alhaji Hamzat Olatunbosun Sanyaolu and Alfa Muhammad Bashara Alatishe (Assistant Secretary) -1942 to 1956, R.A. Otule-1957 to 1980, (Dedicated General Secretary)



Pa R.A Otule M.B.A.Ameen Bro. A.O Abdul Salaam

M.B.A. Ameen (Assistant Secretary) A.O Abdul Salam (Acting Secretary)-1981 , Alfa Abdul Gafar Muhammad Lawal (Assistant Secretary Administration) Z.A Junaid,-1981-1982, M.B.A. Ameen (Assistant Secretary Management) Alhaji A. Yusuf, - 1983 to 1985, M.K Ayodele,(Secretary in Charge of Press) -1986 , B.A. Amuda, Alhaji A. Yusuf,(Secretary Administration)- 1986 to 1994, M.B Odukoya, and A.W. Additional Secretary Aina (Additional Secretary) - 1995 to 1998, Alhaji Duada Raji, and Brother Taoheed Shoboyede(Additional Secretary -1999 to 2013 and Alhaji Abass Iromini , Brother Taoheed Shoboyede (Additional Secretary1 and Nurudeen Akinreti (Additional Secretary 2 ,from 2013 till date.



Z.A Junaid,-1981-1982 Late Pa Kukoyi Honorary Secretary



Alh. M.B. Odukoya (1995 to 1998)



Alh, Abass Iromini, Gen. Sec., 2013- till date. Bro.T.O Shoboyede, Add.Sec.

The Amir

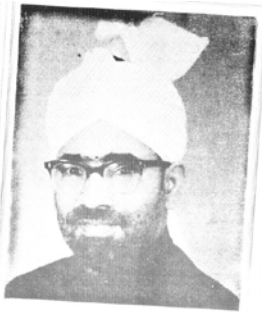
The day to day administration of the Ahmadiyya Muslim Nigeria is a reflection of the structure at the global level. According to the organogram of the Jamaat, there are two layers of officers. The first set of officers are dedicated Missionaries, they have permanent and life service to the Jamaat, earning salaries and fully catered for by the Islamic organisation. The second group are the elected officers. Everyone reported to the Amir, the representative of the Khalifah in Nigeria.

Amirs in Nigeria Mission.

Alhaj Maulana Abdur Raheem Nayyar, (*razi Allahu anhu*),
the first Ahmadiyya Missionary in Nigeria.
(May 1922 - January 1923)



Alhaj Fazlur Rahman Hakeem,
Second Ahmadiyya Missionary in Nigeria.
(1929 - 1933, 1935 - 1947)



Maulana M. Ajmal Shahid.
(1972 - 1980)

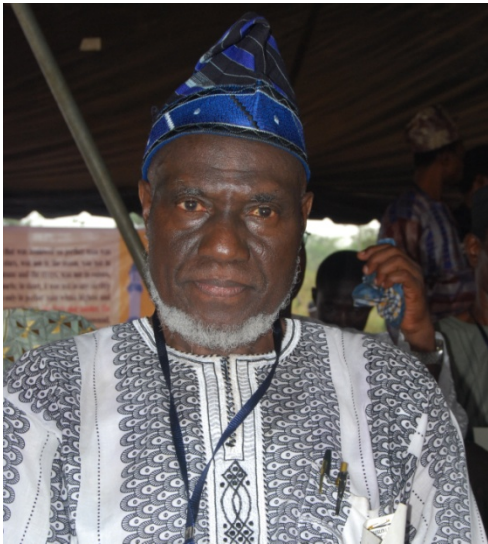
Maulana Naseem Saifi, 1947-1964, Maulvi S.D. Ahmad, 1964-1968, Maulvi Fazl Ilahi Anweri, 1968-1972, (1983-1986), Maulvi Ajmal Shahid, 1972-1982.



Amir Maulvi Bismih, 1982-1983 .



Maulvi Abdul Rasheed Agboola



Alhaji Engr H.O Sunmonu



Mallam Mahmuud Maishanu



Dr MASHUUD ADENRELE FASOLA (2004-till Date)

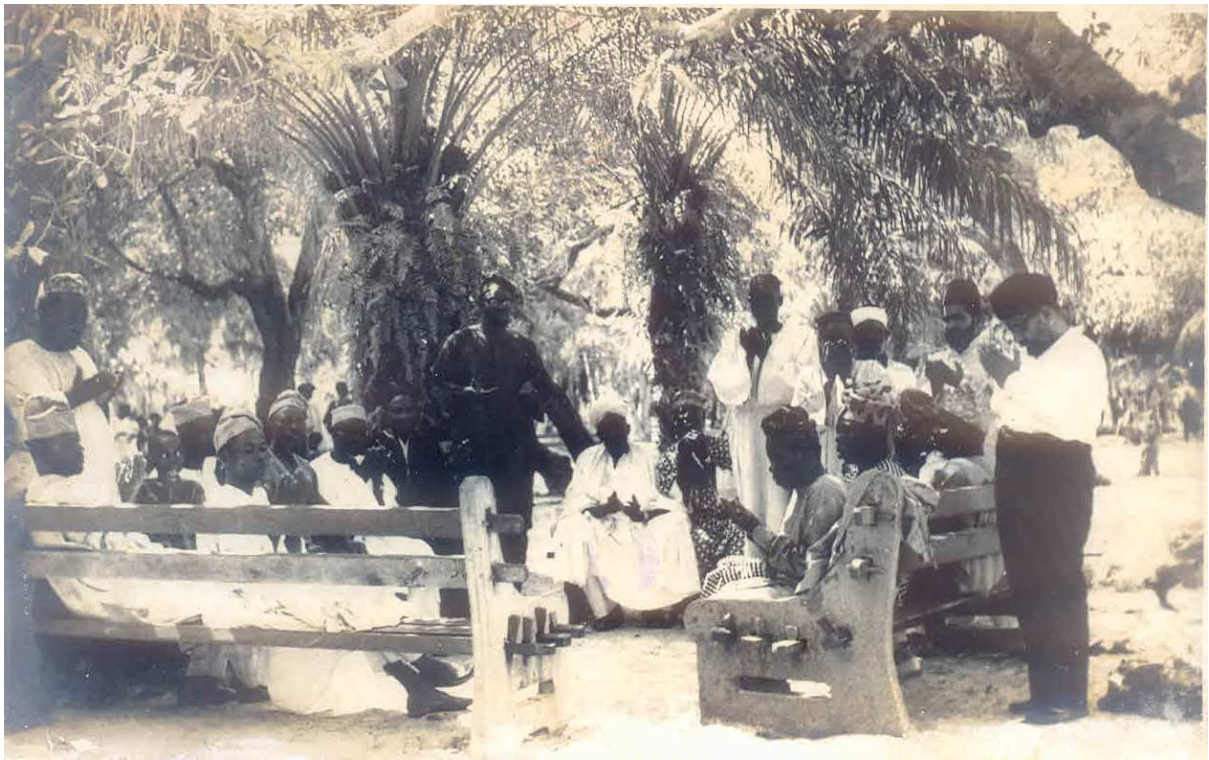
The Life dedicated staff are Central Missionaries and Muallimis called Waqf officers, comprising of expatriates Missionaries, Doctors, teachers and their Nigerian counterparts. The activities of the Missionaries are monitored by the Missionary –in- Charge, one of the National Deputies officers who report to the Amir.

In the early years of the organisation between 1916 and 1940, when the name of the Islamic organisation was Ahmadiyya Movement, the position of the Chairman and President were created. The first Chairman was Alfa Idowu Yakub with Alfa Muhammad Lawal Augusto as the President. In 1930, Alfa Saka Tinubu became the President till 1940.

By 1934, Fazl Hakeem introduced the position of Amir, then combining the position of the Missionary- in-charge with it under a new name of Sadr Anjuman Ahmadiyya, which later metamorphoses into the Ahmadiyya Muslim Jamaat, Nigeria. After the Imarat (reign) of Amir, in 1947, the position of the Vice President was introduced to form the National Executive Committees.

The Office of the Amir (Head)

He is the overall coordinator of Jamaat activities in Nigeria and report back to the Khalifah at the International headquarters. As the representative of the global leader, he ensures that directive of the Huzur on the propagation of Islam and humanitarian activities are strictly adhered to. The Amir organises retreat programmes for members of the National executives to map out strategies on how to accomplish his tasks. The first retreat was held in 1967 at the Ikoyi Park in Lagos.



Retreat at Ikoyi Park in 1967.





In 2013 and 2014, the Amir Dr Mashuud Fasola also organised another retreat for the National executive committee in Lokoja, Kogi state.

The National President and National Vice President

These National officers advised the Amir who are mainly expatriates in the early years till late 1980s. They accompanied the Amir on visits to various Jamaat across the country



Alhaji Abiola President Ahmadiyya Muslim Jamaat 1970-1980. Late Alhaji Hamzat Sanyaolu President, 1980 - 1989.

The office of the Missionary –in-charge has solely been responsible for the coordination of Missionaries activities mainly preaching (Tabligh) the true message of Islam across the country. They organised training and refresher courses for Muallims and Alfes, engaged in comparative religious discussions.



Early Missionary Train- the Trainers Course 1965



Preaching programme in Ibadan ,1968.



All West African Missionary Training in Lagos, Nigeria in 1967 @ No 45 Idumagbo Avenue Lagos insert the Z.A. Junaid then Amir & Missionary in charge in arrow Maulvi S.D. Ahmad.

At inception, the position was coordinated by Maulana Raheem Nayyar as the pioneer Missionary for West Africa, with office in Nigeria from 1921 to 1922. Imam Muhammad Baidu Dabiri took over from 1923 to 1928. Kasumu Rufai Ajose assumed the responsibilities from 1928 to 1934.



1st Tabligh visit to Porto Novo Republic of Benin by the Ahmadiyya Missionaries. The Missionaries are: Bro. Z.A. Junaid, Maulvi Bashirudeen Shad, Late Missionary Badmus, Z.A. Junaid in arrow, Late Pa. S.B. Bakare, and President of the Jama'at/Mission in 1967 with Maulvi M.A. Quraish, Press-in-charge and Amir & Missionary-in-charge Maulvi S.D. Ahmad along with Brother Adenusi accompanied by Brother Zikrullah of Republic of Benin Embassy in Lagos Barrister Rizwan Muhammad and Abdul Azeez Toye in arrow.



Missionary Refreshers Course 1967-1968: Brother Z.A. Junaid, Late Brother Z.A. Junaid Badmus from Ikare, Alfa H.A. Ibrahim from Lagos, Maulvi Bashirudeen Shad, Alhaji S.D.A. Ahmad and Brother A.K. Mustapha of Ayua (Auchi Circuit)

Between 1934 and 1988, the office was combined by the Amir. However, in 1988 with appointment of Maulvi Habeeb Ahmad as the Missionary-in-Charge till 1994, the office became more vibrant.



Maulvi Habeeb Missionary- In- Charge

Maulvi Muzzafar Ahmad took up the mantle from 1994 to 1998. Maulvi Abdul Khalique Nayyar has been in the saddle since then till date.



Maulvi Muzzafar Missionary –in-Charge 2003. Maulvi Abdul Khalique Nayyar Missionary –in-Charge, 2004 till date



Missionary –In-Charge – Maulvi Abdul Khalique Nayyar, Dr Saeed Timehin, National Tabligh Secretary, Maulvi Mahmud Ahmad and Alhaji Abass Iromini, General Secretary at the 2014, Missionary Training Programme at Ahmadiyya Central Mosque Ojokoro.



Missionary Training Programme at Ahmadiyya Central Mosque Ojokoro, 2014.

The Management / Finance Committee (Aamila)

At inception, the management committee comprises of the Amir, Missionary-in-Charge, President, Vice President, General Secretary, Assistant or Additional Secretary, National Secretaries Central Missionaries and Circuits Chairmen. They approve and work out implementation of Preaching programmes, and other policies of the Islamic organisation. Then there are Legal Secretary 9

Justice Bakare), Educational Secretary(Mallam Waziri Abudu), Preaching Secretary(Abdul Waheed Aina) and Medical Secretary(Nazamudeen Boodhum).



By the year 1990s, the appellation changed to Management and Finance Committee. This was separated from National Executive Committee. The two committees later converged to meet other National secretaries for an expanded National executive meeting (The Aamila).



National Executive Officers (The Aamila) 2013-2016.

The elected officers are those chosen democratically at a consultative meeting of selected members (Shoora) across Nigeria every three years. They are called National Secretaries for various offices such as Publications-(Isha'at) Qasim Akinreti, Audio –Visuals Engineer Abdul Waheed Adeoye, Business- (Sanat-o- Tijarat) Brother B.O.Gazal, Agriculture – (Zira'at) Professor Abdul Rahman Abdullah, Preaching- (Tabligh) Dr Saeed Timehin, Welfare, Accommodation and House Keeping (Dhiyyafat) Brother Adetunji, Finance (Mal) Alhaji A.G.Idris, Additional Secretary Mal Brother Sokunbi, Secretary Wassiyat (Will) Brother Z.A Junaid, Secretary Ta'limul- Quran and Wadf-Ardhi (Quran Education and Voluntary Service) Brother Abdul Akeem Akintobi, Internal Auditor Alhaji M.L.Idris, Secretary Tahrik-i-Jadid Brother N.T.Ajimoti, Waqf-e-Jadid Brother A.G.B.Babalola, Additional Waqf-e-Jadid & Nau-Muba'in Brother A.S Mustapha, Umur Karijiyah (External Affairs) Alhaji H.O.Sunmonu, Umur Amma (Welfare) Brother M.O.Olagunju, Secretary Jaidad (Properties) Builder B.S.A Towolawi, Secretary Ristanatah (Marital Issues) Brother Bashirudeen Adetunji, Waqf-Nau (Children) Alhaji Muslihudeen Ademoye, Legal Adviser I.F.Ajijola and Secretary Tarbiyyat (Education) Alhaji A.G Ahmad, Sadr Ansarullah (Elders) Brother M.B Odukoya, Sadr Khudammul (Youth) Brother Qadri. The National Executive Committee also accommodates 15 Central Missionaries. They are Maulvi Z.T Ayyuba, Oke – Ogun Circuit, Maulvi A.J.Giwa Ijebu Circuit, Maulvi A.L Ilori Kwara circuit, Maulvi Muhammad Hashim Oyo circuit, Maulvi M.A Tahir, Minna circuit, Maulvi Ahmed Butt, Kaduna circuit, Hafiz Muslihudeen Opayemi Hafiz Class, Maulvi Rana Akram, Kogi circuit, Maulvi Akram, Missionary Training College, Maulvi Nadeem Ahmad Waseem, Missionary Training College, Maulvi Khaleel Ahmad Khan, Maulvi Adnan Tahir Raqeeem Press, Brother Taoheed Shoboyede, Maulvi Rehan Ahmad .M. Maulvi Syed Shahid Ahmad and Hafiz Abdul Ghani Shobambi.

Circuits Presidents

Nine Circuits were created in the early years of the Islamic organisation for effective administration. These circuits are Lagos, Ibadan, Ondo, Auchi, Kwara, Northern states, Agbede, and Ekiti Akoko. Circuits Presidents were also elected by members. As years gone by, more circuits are created. By 2014, 41 circuits have been created across the country to cater for the increasing expansion of the Ahmadiyya Muslim Jamaat in Nigeria. These are Abeokuta, Abuja, Afon, Agbede, Agege, Aiyetoro, Akinyele, Akoko, Apata, Auchi, Badagry, Benin, Borgu, Calabar, Coca-Cola, Ede, Ekiti, Epe, Festac Town, Ibadan, Ibarapa, Ife, Ijebu, Ikorodu, Jos, Kaduna, Kogi, Kwara, Lagos Island, Lagos Mainland, Minna, Monatan, Nassarawa, Oke-Ogun, Oluyole/Ona-ara, Omi-Adio, Ondo, Osogbo, Ota, Owode, Oyo, Portharcourt, Remo and Sokoto.



Dr. Idrees Obanoyen
Chairman Ondo Circuit



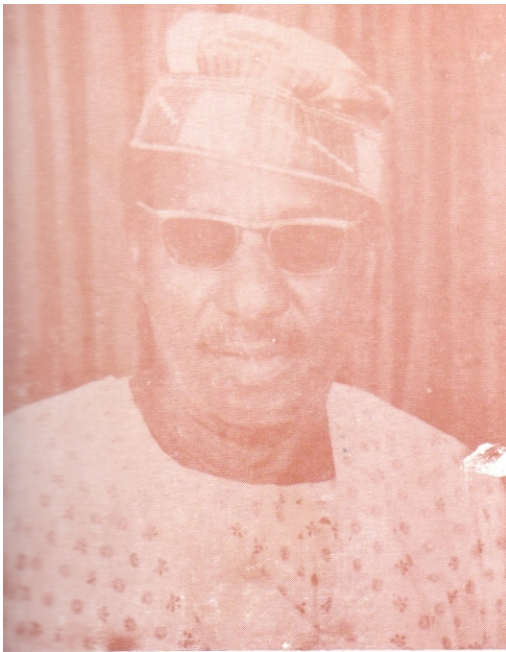
Alhaj A. A. Haliru
Chairman Northren States Circuit.



Alhaj Sedenu
Chairman Auchu Circuit



Alhaj Enikmio
Chairman Aqbede Circuit



Alhaj Ali Adebayo
Chairman Ekiti-Akoko Circuit



Alhaj B. B. Balogun
Chairman Lagos Circuit



Alhaj Nuhu
Chairman Kawara State Circuit.



The Circuit Presidents 2013-2016

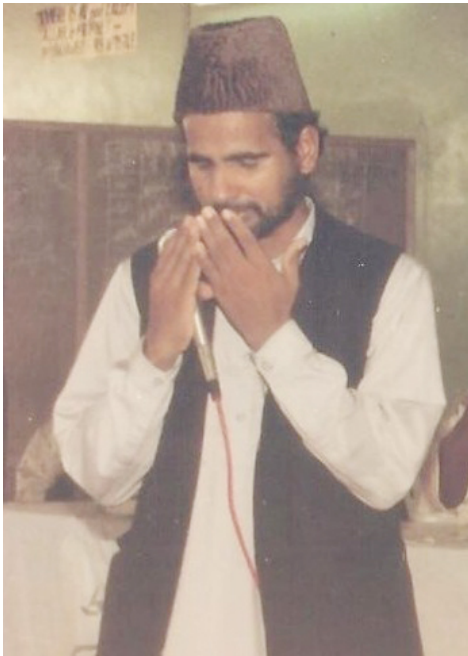


The Circuits Missionaries, Amir and Naibeens and Sadr Ansarullah and Majlis Khudammul, 2013-2016.

In the early 1990s, the Amir sought the permission from the World Headquarters-(Markaz) to create position of a Deputy to assist him in effective administration. This Deputy was called Naib Amir.



Late Alh. M.M. Habeebu, the 1st Naib Amir. Maulvi Habeeb



Maulvi Muzafar, 2003-2004



Maulvi Khalique Nayyar 2004 Till Date

During the Imarat of Maulvi Abdul Rasheed Agboola, Alhaji Ahmed Al- Hassan became the Naib Amir.



Engineer Ahmed Al –Hassan

He has been serving in this capacity with subsequent Amirs, Hussein Sunmonu, Mahmud Maishanu and Dr Mashuud Fasola.

In the year 2002, Amir Dr Mashuud Fasola created the position for four Naib Amirs for the South West, Northern Region, Eastern Region and Special Duties.



The Amir Dr Mashuud Fasola Middle with Naib Amir Special Duties Eng.Ahmed Al Hassan, Missionary –in- Charge Naib Amir 1 ,Dr Abdul Ganiy Enahoro ,Naib Amir Eastern Region and Dr Yakeen Habeeb, Naib Amir Northern Region, 2013-2016.



Alh. Abdul Azeez Alatoye Naib Amir Southwest, 2013 till Date. Maulvi Z. T. Ayyub, Naib Amir Southwest, 2010-2013.

At the local level, Circuits and Jamaat Presidents are also elected by the members. Officers for various positions are brought on board democratically.

APPENDIX A**ISLAMIC PIONEERING ACTIVITIES OF AHMADIYYA JAMA'AT**

1. The first Muslim Newspaper in Nigeria – THE TRUTH – December 1951
2. The first Muslim denominational Primary School – Ta'aleemul Islam Ahmadiyya Primary School, Elegbata, Lagos – 1921
3. The first Muslim Mission House – 45, Idumagbo Avenue, Lagos Island – 1945
4. The first Muslim/Islamic Bookshop – 45, Idumagbo Avenue, Lagos Island – 1932
5. The first Muslim Missionary Training College, Ilaro, Ogun State – 1974
6. The first Muslim Hospital/Clinic – 18, Payne Crescent, Apapa, Lagos – 1961
7. The first Muslim Jama'at in Nigeria to organise the sending out of Missionaries to preach Islam
8. The first Muslim Jama'at in Nigeria to publish Muslim Prayer Book in local languages
9. The first Muslim Jama'at to produce a Muslim member of legislative council – Alhaji Jubril Martin in 1943
10. The first Muslim Jama'at to move in 1943 the motion successfully to grant holidays also for Muslim festivals, through Hon. Jubril Martin
11. The first Muslim Jama'at to allow ladies to pray in the Mosque in 1916
12. The first Muslim Jama'at to operate auxiliary organisations (on age and sex basis – Ansarullah, Lajna Imaillah, Khuddam, Atfal and Nasirat) in 1940.
13. The first Muslim Jama'at to start regular Muslim Religious Radio Broadcast, in 1950
14. The first Muslim Jama'at to sponsor paid Radio Programme – “Voice of Islam” in 1979
15. The first Muslim Jama'at to organise Annual Conference (on a National Level) in 1949.
16. The first Muslim Jama'at to engage in religious debate/dialogue with non-Muslim organisations.
17. First Muslim Jama'at to send relief materials to the needy during the Nigerian Civil War.
18. First Muslim Jama'at to sponsor inter-religious symposia.
19. The first Muslim Jama'at to mount the display of Islamic literature at Trade Fairs.
20. The first Muslim Jama'at to mount Quranic exhibitions.
21. The first Muslim Jama'at to donate copies of the Holy Quran to public and reformatory houses.
22. The first Muslim Jama'at to interpret Jumah' Khutbah (sermon) into the local languages
23. The first Muslim Jama'at to advocate women education at all levels.
24. The first Muslim Jama'at to interpret “Jihad” to mean striving in the cause of Allah and peacefully propagating Islam and not with force.
25. The first Muslim Jama'at to affirm that no verse of the Holy Quran contradicts or abrogates the other.
26. The first Muslim Jama'at to produce a Muslim lawyer and doctor.
27. The first Muslim Jama'at to produce Muslim dedicated Missionary Medical Doctor (Dr. Nuruddin Oladipo Akindele) in 1983.
28. The first Muslim Jama'at to train (1978 – 1981) and produce Hufaz-ul-Qur'an (memorisers of the whole Qur'an) five youth as at 1989.

APPENDIX B**CENTRAL MISSIONARIES WHO HAVE SERVED IN NIGERIA
(CHRONOLOGICAL ORDER)**

<u>NO.</u>	<u>APPROXIMATE PERIOD</u>	<u>NAME</u>
1.	1921-1922	Alhaji Maulana Abdur Raheem Nayyar
2.	1922, 1929; 1934-1947	Maulana Fazl-ur-Rahman Hakeem
3.	1945-1950 & 1951-1964	Maulana Noor Muhammad Naseem Saifi
4.	1946-1951	Maulana Muhammad Afzal Qureshi
5.	1946-1951	Maulana Mallik Ihsanullah

6.	1957-1968	Maulana Alhaji Sh. Naseeruddin Ahmad
7.	1950-1954	Maulvi Sayid Ahmad Shah
8.	1955-1957	Maulvi Hafiz Muhammad Ishaq Khalil
9.	1956-1957	Maulvi Abdul Khaliq
10.	1952-1955 & 1959-1960	Maulana Mubarak Ahmad Saqi
11.	1957-1971	Maulvi Muhammad Bashir Shad
12.	1959	Maulvi Sh. Noor Ahmad Munir
13.	1961-1963	Maulvi Alhaji Faizul-Haq
14.	1967-1969	Maulvi Farooq Muhyid-Deen Qureshi
15.	1969-1974	Maulvi Munir Ahmad Arif
16.	1960-1961	Maulvi Maqbool Ahmad Qureshi
17.	1968-1972 & 1983-1986	Maulana Fazl-Ilahi Anweri
18.	1969-1970	Maulvi Sultan Ahmad
19.	1972-1975	Maulvi Roushau Deen Ahmad
20.	1972-1975	Maulvi Majeed Ahmad Sialkoti
21.	1972-1982	Maulana Muhammad Ajmal Shahid
22.	1975-1979	Maulvi Abdul Aziz Azhar
23.	1975-1979	Maulvi Saeed Ahmad Azhar
24.	1973-1985	Maulvi Munir Ahmad Bismil
25.	1972-1975	Maulvi Nawab Mansoor Ahmad Khan
26.	1979-1983	Maulvi Mirza Mohammad Iqbal
27.	1979-1983	Maulvi Azizur-Rahman Khalid
28.	1979-1982	Maulvi Mufti Ahmad Sadiq
29.	1980-1983	Maulvi Zafar Ahmad Sarwar
30.	1981-1983	Maulvi Muhammad Akram
31.	1976-Date	Maulvi Naseer Ahmad Chaudhry
32.	1981—Date	Maulvi Muhammad Anwar Qureshi
33.	1979-Date	Maulvi Zikrullah Tayo
34.	1981-Date	Maulvi Safiur-Rahman Khursheed
35.	1977-Date	Maulvi Aliyu Jimoh Giwa
36.	1977-Date	Maulvi Abdul Mughni Zahid
37.	1982-Date	Maulvi Ghulam Ahmad Khadim
38.	1982-Date	Maulvi Hameed Ahmad Zafar
39.	1982-1983	Maulana Muhammad Munawar Cahudhry
40.	1984-1985	Maulvi Shakil Ahmad Monir
41.	1985-Date	Maulvi Shahid Ahmad Qureshi
42.	Jan. 1987-Date	Maulvi Alhaji Muhammad Mustapha Habeeb
43.	Mar. 1987-Date	Maulvi Abdur-Rashid Ahmad Agboola

APPENDIX C

LIST OF MUALLIMEEN (LOCAL MISSIONARIES)

<u>NO.</u>	<u>NAME</u>	<u>DATE OF APPOINTMENT</u>
1.	Alfa A.J.J Bada	1/1/48
2.	Alhaji Abdul Ghaniyu A. Daramola	1965
3.	Alhaji Ali Muhammad	April 1970
4.	Muallim A. Akin. Ben Salah	1/7/71
5.	Muallim A. A. Ghaniyu	1973
6.	Muallim Tajudeen Abdul-Azeez	10/1/74

7.	Muallim M. M. Alaka	12/8/80
8.	Muallim Yahya Ayaghena	1981
9.	Muallim Karamadeen	1972
10.	Muallim Abdul Ghaniyu Oladipupo	1983
11.	Muallim Lukman Soretire	29/2/82
12.	Muallim Usman Muhammad	1/1/85
13.	Muallim Abdul Fatah Amosun	1984
14.	Muallim Abdul Ghaniyu Obey	7/9/85
15.	Muallim Fatah Adekunle	1985
16.	Muallim Nurudeen Bada	7/9/85
17.	Muallim Fazlullah Ojo	6/9/85
18.	Muallim Ismail M. Ibrahim	1/8/85
19.	Muallim Jimah Bankole	6/9/85
20.	Muallim Misbahu Adewale	25/9/85
21.	Muallim Aliu Ismaila	5/9/85
22.	Muallim D. A. Ghaniyu	1971
23.	Muallim Y. K. Haruna	28/4/86
24.	Muallim Muhammad J. Raji	1986
25.	Muallim A. K. Mustapha	13/5/87

PART TIME/HONORARY

26.	Muallim S. B. Giwa	
27.	Muallim Abdul Qadir Enikannaiye	1969
28.	Muallim A. O. Muhammad	
29.	Muallim M. A. Salman	1964
30.	Muallim M. B. Alatishe	
31.	Muallim M. A. Ameen	1967
32.	Muallim A. O. Jegede	1978
33.	Muallim Y. A. Habeebu	
34.	Muallim A. G. B. Omokanye	
35.	Muallim Ali Onuoha	17/9/79
36.	Mallam Braimoh Oyarebu	1965
37.	Alfa A.B. Danmola	1927
38.	Mallam A.K. Mustapha	
39.	Mallam A.R. Oluwa	

APPENDIX D

NIGERIA'S AHMADI HUFUZUL QURA'AN

<u>NO</u>	<u>NAME</u>
1.	Hafiz Sulaiman Dawodu
2.	Hafiz Mubarak Kukoyi
3.	Hafiz Muslihudeen Opayemi
4.	Hafiz Abdul Qudus Kukoyi
5.	Hafiz Abdul Ghaniy Shobambi

APPENDIX E

PACE-SETTERS IN AHMADIYYA: 1916-1989

No	Event	Name/Place	Year
1)	First Ahmadiyya Muslim Missionary in Nigeria	Alhaji Mualana A. R. Nayyar	
2)	First Ahmadiyya Medical clinic in Nigeria	28, Payne Crescent, Apapa	
3)	First Ahmadiyya Muslim Missionary Medical Doctor in Nigeria	Lt. Col. Dr. Muhammad Yusuf Shah	1961
4)	First Ahmadiyya Muslim Primary School in Nigeria	Ta'aleemul Islam Ahmadiyya School Elegbata, Lagos	1922
5)	First Ahmadiyya Post-Primary Institution	Ahmadiyya Secondary School, Kano	1971
6)	First Ahmadiyya Central Mosque in Nigeria	21/23 Ojo Giwa Street, Lagos Island	1943
7)	Ahmadiyya Press	First situated at 45, Idumagbo Avenue, Lagos	1952
8)	First Ahmadiyya Bookshop	45, Idumagbo Avenue, Lagos	1932
9)	First Ahmadiyya President in Nigeria	Alhaji Yakub Adamson	1916
10)	First Ahmadiyya Secretary-General	Bro. Badmus S. Fanimokun	1916
11)	First Qaid of Majlis Khuddamul Ahmadiyya in Nigeria	Alhaji A. W. A. Folawiyo	1950
12)	First Lajna President in Nigeria	Alhaja Jariogbe	1921
13)	First Zaeem-i- Aala of Ansarullah	Alhaji A. B. I. Kukoyi	1974
14)	First Nigerian Maulvi	Maulvi Zikrullah Tayo Ayyuba	1978
15)	First Nigerian Amir	Maulvi Abdur-Rasheed Ahmad Agboola	1988
16)	First Nigerian Ahmadi Missionary Doctor	Dr. Nurudeen Oladipupo Akindele	1983
17)	First Nigerian Ahmadi Lawyer	Alhaji B. L. Agosto	1923
18)	First Nigerian Ahmadi Justice	Justice A. R. Bakare	
19)	First Nigerian Ahmadi Assistant Inspector General of Police	Alhaji Abdul Ganiyi Agbaje	
20)	First Nigerian Ahmadi Moosi	Alhaji A. I. Yusuf	1958
21)	First Nigerian Ahmadi Army Officer	Major Muniru Akanbi Giwa (rtd)	
22)	First Nigerian Ahmadi University	Professor A. F. Giwa	
23)	First Ahmad Top Pharmacist	Alhaja Hoseifa Kikelomo	
24)	First Nigerian Ahmadi dedicated female Doctor	Dr. (Miss) Khadijat Junaid	1988
25)	First Nigerian Ahmadi dedicated Missionary to preach across the Border of Nigeria	Alhaji Hamzat O. Sanyaolu	1959
26)	First Ahmadi to be Secretary to the State Government	Alhaji Muhammad Mahmud Maishanu	1984
27)	First Ahmadi to be the Executive Secretary to the Nigerian Students Loan Board	Alhaji Waziri Abudu	
28)	First Ahmadi Head of the Department of	Professor Abdul Hameed A.	

	Fine Arts Obafemi Awolowo University, Ile-Ife	Fakeye	
29)	The first Muslim Teacher Training College, Lagos. The college is an institution owned by the Council of Muslim School Proprietors of Nigeria comprising ten Muslim Education Association of Nigeria	Muallim Abdul Majeed Bhatti, B.A.Dip. in Ed.	
30)	First Ahmadi Muslim female Senior Bank Manager at the National Bank of Nigeria. First team female leader of the National Bank Staff for the 1973 Hadji operation to Saudi Arabia. First female member of the National Council of the Institute of Bankers in Nigeria and frontline Financial supporters of the Voice of Islam in the Jama'at.	Alhajia Sakeenat Funmilayo Ibrahim	
31)	The first Ahmadi Military Governor Chairman for the Nigerian Railway corporation and the first Ahmadi Major General in Nigeria.	Major General Saheed Ayodele Balogun	
32)	First Ahmadi to become a member of the House of Representative in Lagos from Iwo constituency	Lawyer M. A. Sanni	
33)	The first Ahmadi State Commissioner in the old Western Region and in Ogun State	Honourable M. Ola Buraimoh	
34)	First Ahmadi to become a member of the Lagos State Cabinet	Honourable Commissioner Abdul Ganiyi Ajimotokan	1979 to 1983

LIST OF 21 BAIAT FORMS IN SEPTEMBER 1916

1. Alhaji Chief Imam Muhammad Lawal Basil Augusto, President 1919/1920 and the First Muslim Lawyer for West Africa, Nigeria.
2. Imam Kasumu Rufai Ajose, an Islamic and Arabic Scholar and the First Imam/ Missioner.
3. Alfa Adam Idowu Yakub of Isale Gangan. The First Chairman 1916 to 1919 and President 1920 to 1930
4. Alhaji Jibril Martin of 255 Igboere Road. The Second Muslim Lawyer for West Africa, Nigeria.
5. Oba Musendiku Buraimoh Adeniyi Adele II. One time General Secretary and later Oba Eleko of Lagos, October 1949 to August 1964.
6. Imam Alhaji Yushau Popoola Oyeshile shodeinde .The First Tabligh, Preaching Secretary
7. Alfa Badmos A. Fanimokun. The First General Secretary
8. Shaikh Ismaila Ayinde Shitta Bay. A great Muslim, Arabic Scholar
9. Alhaji Abdur-Raheem Smith, MBE
10. Alfa Abdur Rahaman Ashafa Balogun. One time General Secretary and Government Surveyor of Idi Omo Isale Eko.
11. Alfa Muhammad Jimoh Abdus Salam. An eradite Muslim Preacher, Scholar and a Produce Inspector.
12. Alfa Ahmad Tijani Adele. A Surveyor
13. Alfa Abbas Elegbaa
14. Alfa Booniyaminu Gbajabiamila. A great Muslim Teacher
15. Alhaji Imran Adewuyi Onibudo
16. Imam Umar Kanuri of Mushin
17. Alfa Baidhu babatunde Salami
18. Alfa Abdus Salami Ebun Agbabiaka. A Popular Police Officer
19. Alfa Muhammadu Shittu Ade John

20. Alfa Saka Lawole Ayeni
21. Alfa Muhammad Raji B. Ipaye.

THE MUSLM JUVENILE SOCIETY 1916

The members of Muslim Juvenile society were:

1. Alfa Jubril Martin
2. Alfa Badmos A. Fanimokun
3. Alfa Abdur Raheem A. Smith (M.B.E.)
4. Alfa Booniyaminu Gbajabiamila
5. Alfa Muhammad Bello Lawal
6. Alfa Ashafa Tijani of Martin Street
7. Alfa Bisiriyu Kisu
8. Alfa Hamzat Adio Subair
9. Alfa Sulaiman Wilson Shombari

APPENDIX 8.1A KHUDDAM IJTEMA: YEAR AND VENUE

<u>NO.</u>	<u>VENUE</u>	<u>YEAR</u>
1 st	Ahmadiyya Mosque Ibadan	1972
2 nd	Ahmadiyya Mosque, Ilaro	1973
3 rd	Ojokoro (Lagos)	1974
4 th	Ado-Ekiti	1976
5 th	Kano	1977
6 th	Ikare	1978
7 th	Ijebu-Ode	1979
8 th	Ile-Ife	1980
9 th	Auchi	1981
10 th	Calabar	1982
11 th	Ilorin	1983
12 th	Jos	1984
13 th	Badagry (Lagos State)	1985
14 th	Kano	1986
15 th	Ojokoro (Executives only)	1987
16 th	Oyo	1988

APPENDIX 8.1B ANSARULLAH IJTEMA: YEAR AND VENUE

<u>NO.</u>	<u>VENUE</u>	<u>YEAR</u>
1 st	Lagos	1972
2 nd	Ibadan	1973
3 rd	Ilaro	1974
4 th	Ile-Ife	1976
5 th	Ijebu-Ode	1977
6 th	Osogbo	1978
7 th	Ondo	1979
8 th	Zaria	1980
9 th	Abeokuta	1981
10 th	Benin City	1982
11 th	Iwo	1983
12 th	Ibadan	1984
13 th	Agege	1985

14 th	Ado-Ekiti	1986
15 th	Kaduna	1987

APPENDIX 8.1C LAJNA IJTEMA: YEAR AND VENUE

<u>NO.</u>	<u>VENUE</u>	<u>YEAR</u>
1 st	Lagos	27 June 1976
2 nd	Lagos	10 July 1977
3 rd	Ibadan	5 November 1978
4 th	Ilaro	2 November 1979
5 th	Ijebu-Ode	8-9 November 1980
6 th	Oyo	7-8 November 1981
7 th	Oshogbo	23-24 October 1982
8 th	Ado-Ekiti	27-28 October 1983
9 th	Kaduna	26-27 October 1985
10 th	Ipokia	25 October 1986
11 th	Agbede	24-25 October 1987.

APPENDIX 8.2**LAJNA IMAILLAH'S CIRCUIT LEADERSHIP IN THE 11 CIRCUITS OF NIGERIA JAMA'AT AHMADIYYA BY THE CENTENARY YEAR**

<i>S/N.</i>	<i>Circuit</i>	<i>Incumbent President</i>	<i>Incumbent Secretary</i>
1.	Lagos	Mrs. S.A. Abaniwonda	Mrs. N. Timehin
2.	Ibadan	Mrs. H.O. Omoyele	Miss S. Akintola
3.	Ife	Mrs. Oluwa	Mrs. F.O. Orabiyi
4.	Kwara	Mrs. Oluwa	Mrs. K. Akande
5.	Ondo	Mrs. Daisi	Mrs. K. Akande
6.	Ekiti-Akoko	Mrs. J. Adebayo	Mrs. K. Akande
7.	Abeokuta	Mrs. Abiola	Mrs. F.O. Salman
8.	Bendel	Mrs. S.M. Kadiri	Mrs. S.M. Kadiri
9.	Northern	Mrs. Salam	Mrs. S.A. Keshinro
10.	Ijebu	Mrs. Muritala	Mrs. S.A. Keshinro
11.	Eastern	Mrs. A.W. Khursheed	Mrs. S.A. Keshinro

APPENDIX 6.1

S/No.	MISSION	STATE	YEAR
01	Aba-Baba (Ibadan)	Ondo	1977
02	Abeokuta	Ogun	1952
	Ado-Ekiti	Ondo	1948
04	Ado-Odo	Ogun	1932
05	Ajilete-Sango	Ogun	1981
06	Agbede	Bendel	1948
07	Agege	Lagos	1950
08	Agenebode	Bendel	1954
09	Agidingbi	Lagos	1922
10	Ago-Iwoye	Ogun	1968
11	Akure	Ondo	1972
12	Apapa	Lagos	1961
13	Apata-Ganga	Oyo	1964
14	Auchi	Bendel	1954
15	Ayegunle-Gbede	Kwara	1944
16	Ayetoro-Egbado	Ogun	1960
17	Badagry	Lagos	1970
18	Bauchi	Bauch	1976
19	Bendel	Bendel	1948
20	Benin-City	Bendel	1951
21	Calabar	Calabar	1971
22	Ebute-Meta	Lagos	1930
23	Ede	Oyo	1966
24	Ejigbo	Oyo	1968
25	Epe	Lagos	1922
26	Festac Town	Lagos	1980
27	Ile-Ife	Osun	1922
28	Ibadan	Ibadan	1923
29	Ibhoran	Bendel	1953

30	Idegun	Bendel	1952
31	Ido-Oshun	Oyo	1988
32	Igbemo-Ekiti	Ondo	1960
33	Ijebu-Igbo	Ogun	1973
34	Ijede	Lagos	1924
35	Ijesha-Tedo	Lagos	1958
36	Ikirun	Oyo	1969
37	Ikoyin-Oyo	Oyo	1972
38	Ila-Orangun	Oyo	1984
39	Ilaro	Ogun	1943
40	Ilashe	Oyo	1974
41	Iluomoba-Ekiti	Ondo	1948
42	Imodi-Ijebu	Ogun	1962
43	Imosan-Ijebu	Ogun	1971
44	Inisha	Oyo	1971
45	Ipokia	Ogun	1954
46	Iseyin	Oyo	1985
47	Iwo	Oyo	1949
48	Iyaro	Bendel	1945/48
49	Jagbe	Bendel	1948
50	Joga-Orile	Ogun	1961
51	Jos	Plateau	1939
52	Kaduna	Kaduna	1967
53	Kano	Kano	1922
54	Lagos	Lagos	1916
55	Modakeke	Oyo	1947
56	Mushin	Lagos	1961
57	Odo-Ona	Oyo	1974
58	Ogbagi-Akoko	Ondo	1964
59	Oke-Ho	Oyo	1978
60	Oke-Odan	Ogun	1966
61	Ojokoro	Lagos	1971
62	Omi-Adio	Oyo	1980
63	Omu-Ijebu	Ogun	1931
64	Ondo	Ondo	1932
65	Otta	Ogun	1926
66	Owerri	Imo	1966
67	Owode-Egbado	Ogun	1950
68	Oyo	Oyo	1963
69	Palm-Grove	Lagos	1950
70	Sebe	Bendel	1945/48
71	Shaki	Oyo	1975
72	Sokoto	Sokoto	1971
73	Suru-Lere	Lagos	1964
74	Shomolo	Lagos	1954
75	Yaba	Lagos	1921
76	Zaria	Kaduna	1922

APPENDIX 6.2

S/No	MISSION	STATE	YEAR
01	Lagos	Lagos	1916
02	Yaba	Lagos	1921
03	Agidingbi	Lagos	1922
04	Epe	Lagos	1922
05	Zaria	Kaduna	1922
06	Ibadan	Oyo	1923

07	Ijede	Lagos	1924
08	Otta	Ogun	1926
09	Ebute-Meta	Lagos	1930
10	Omu-Ijebu	Ogun	1931
11	Ondo	Ondo	1932
12	Ado-Odo	Ogun	1932
13	Jos	Plateau	1939
14	Ilaro	Ogun	1943
15	Ayegunle-Gbede	Kwara	1944
16	Modakeke	Oyo	1947
17	Ado-Ekiti	Ondo	1948
18	Agbede	Bendel	1948
19	Iluomoba-Ekiti	Ondo	1948
20	Jagbe	Bendel	1948
21	Iwo	Oyo	1949
22	Palm-Grove	Lagos	1950
23	Owode	Ogun	1950
24	Agege	Lagos	1950
25	Benin-City	Bendel	1951
26	Abeokuta	Ogun	1952
27	Ibhoran	Bendel	1953
28	Ipokia	Ogun	1954
29	Auchi	Bendel	1954
30	Shomolu	Lagos	1954
31	Ivbiokhua-Agenebode	Bendel	1954
32	Kano	Kano	1922
33	Ijesha-Tedo	Lagos	1958
34	Ayetoro-Egbado	Ogun	1960
35	Igbemo-Ekiti	Ondo	1961
36	Joga-Orile	Ogun	1960
37	Mushin	Lagos	1961
38	Apapa	Lagos	1961
39	Imodi-Ijebu	Ogun	1962
40	Ayua	Bendel	1963
41	Oyo	Oyo	1963
42	Ogbagi-Akoko	Ondo	1964
43	Suru-Lere	Lagos	1964
44	Apata-Ganga	Oyo	1964
45	Ede	Oyo	1966
46	Oke-Odan	Ogun	1966
47	Owerri	Imo	1966
48	Kaduna	Kaduna	1967
49	Ejigbo	Oyo	1968
50	Ago-Iwoye	Ogun	1968
51	Ikirun	Oyo	1969
52	Badagry	Lagos	1970
53	Calabar	Cross-River	1971
54	Imosan-Ijebu	Ogun	1971
55	Inisha	Oyo	1971
56	Ojokoro	Lagos	1971
57	Sokoto	Sokoto	1971
58	Ikoyi-Oyo	Oyo	1972
59	Akure	Ondo	1972
60	Ijebu-Igbo	Ogun	1973
61	Ilashe	Oyo	1974
62	Odo-Ona	Oyo	1974
63	Shaki	Oyo	1975
64	Bauchi	Bauchi	1976
65	Aba-Baba (Ibadan	Ondo	1977

66	Oke-Ho	Oyo	1978
67	Omi-Adio	Oyo	1980
68	Festac-Town	Lagos	1981
69	Ajilete-Sango	Ogun	1981
70	Ila-Orangun	Oyo	1984
71	Iseyin	Oyo	1985
72	Iddo-Oshun	Oyo	1988

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